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THE
ILLUMINATED ATLAS
OF
SCRIPTURE GEOGRAPHY.

THE
ILLUMINATED ATLAS
OF
SCRIPTURE GEOGRAPHY;
A SERIES OF MAPS,
DELINEATING THE
PHYSICAL AND HISTORICAL FEATURES
IN THE
GEOGRAPHY OF PALESTINE AND THE ADJACENT COUNTRIES:
ACCOMPANIED WITH
AN EXPLANATORY NOTICE OF EACH MAP,
AND
A COPIOUS INDEX
OF THE
NAMES OF PLACES.

By W. HUGHES, F.R.G.S.

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INTRODUCTION.

Of the numerous branches of inquiry into which the study of the science of Geography is divided, that which traces in relation to History—although, perhaps, at once the most instructive and the most interesting—has received the least share of general attention. Yet the alliance between these subjects is so intimate that the study of geography becomes important chiefly from its connexion with the circumstances which it is the province of history to record. Not only does the narrative of past events require in the student a knowledge of the localities which have been the scenes of their occurrence, but the influence which physical characteristics have exercised over the formation of the national character—the modes of thought and feeling—the customary associations—the manners and institutions—of the inhabitants of a country, form elements in its condition which must be understood and appreciated before its political and religious history can be read with advantage. The different circumstances under which an inland or a maritime country is placed, and the various influences of the lofty chain of mountains or the wide-spread plain—the parched and arid desert or the fertile valley—the navigable river or the rapid mountain torrent—have exercised a large share in directing the progress of civilisation.

While the consideration of these circumstances in reference to any particular country becomes important in proportion to the share which its inhabitants have borne in the transactions of past ages, and to the position which it occupies among modern nations, it acquires additional interest when pursued in connexion with its political division at particular periods. The interest which the student feels in tracing the former condition of a country which has been the scene of memorable events is similar to the ardour with which the traveller pursues the course of a mighty river from its outlet to its source. As the latter strives to trace the stream through all its windings to its remote origin in the recesses of some mountain district, noting as he advances the successive acquisitions which it receives in order that he may place them in the record of observed facts, so does the former desire to become acquainted with the aspect which has at different times been presented by the country which is the object of his attention; to realise its appearance when it contained few towns or settled abodes of man, and pastoral tribes wandered over the face of the land; to note its political changes, from its petty kingdoms, which consisted of little more than the district surrounding a single town, to its division into states or provinces, until it perhaps becomes at length the dependency of some more powerful empire; and to observe how in progress of time every harbour on its coast is made the seat of commercial enterprise, regular lines of communication are established from place to place, and its surface is everywhere covered with the works of civilised and social man.

It will be readily acknowledged that there is no country in regard to which these considerations possess a deeper interest than Palestine—the Land of Promise of the Jew—the Holy Land of the Christian,—pre-eminently the country which commands more of the attention of mankind in proportion to the increasing diffusion of religion and mental cultivation. But even placing out of view the obvious and necessary connexion between the geographical features of Palestine and the manners of its inhabitants, and regarding them merely as accessory to the

topographical illustration of the Scriptures, the Bible is manifestly a work which requires the reader to bear constantly in his mind the nature and situation of those places which were the scenes of the incidents recorded in its pages to enable him to understand fully their character and purport. The importance which thus belongs to SCRIPTURAL GEOGRAPHY has by no means been lost sight of; the talents of the most learned critics and the ablest commentators in various countries have from time to time been exercised in collecting such notices of the places mentioned in the Bible as were to be found either in the narratives of the historian or the traveller, in selecting from these and other sources all that was *known* respecting them, and in offering the most plausible conjectures when certainty was not to be attained. It may at first sight appear that the geography of the Scriptures has been so fully illustrated in this way as to leave little room for any attempt at originality. Since the commencement of the present century, however, and even within the last few years, the researches of numerous accomplished travellers have added considerably to our knowledge of Palestine and the surrounding regions. Under the greater facilities which the present government of Syria offers for the passage of Europeans through the country, observations formerly made have been verified, or, where erroneous, corrected,—new routes have been laid open,—remains which had escaped the notice of previous travellers have been discovered,—and many points which hitherto remained doubtful have been satisfactorily settled. A vast amount of information has thus been acquired which has not yet been made available for the illustration of Biblical Geography, and even that which has been so applied has been frequently confounded with previous opinions and conjectures, so that the result has often tended rather to confuse than to elucidate. In many cases the hypotheses which were framed in the absence of precise information in reference to the geography of Palestine, although disproved by the knowledge since acquired, have continued to be the basis on which has been founded the elucidation of those points of Scriptural Geography which must always remain in some measure doubtful, and the errors which *necessarily* occurred in the old Scriptural Maps have thus been perpetuated from one to another. As therefore the materials for forming a correct system of Biblical Geography are constantly accumulating, the task of collecting and analysing them is one which frequently requires to be undertaken anew.

It is the object of the present publication to illustrate, historically as well as physically, the GEOGRAPHY OF PALESTINE, by representing that country in the different aspects which it has presented at successive periods, from the patriarchal ages to the present day; and by Maps of such of the countries surrounding it as become of scriptural interest from the intimate connexion between them and the Hebrew nation, and the frequent mention of them in their records. To each Map is given a brief Memoir, pointing out its particular purport, and supplying such information in reference to it as may serve to render it more intelligible and useful.

The absence of a strictly chronological arrangement in the delineation of boundaries and localities has been felt as an important defect in the maps generally prepared for the illustration of ancient geography: ancient and modern, classical and scriptural, appellations have been mixed together, without regard to the period of history to which they relate, in such a manner as to leave on the mind of the student no distinct impression of the actual condition of a country at *any one period*. Yet this *synchronism* of geography, as it has been termed by an able critic,* constitutes, when presented to view, the most important guide in tracing the progress of a nation's civilisation, since without it we are unable to form an estimate of its condition either internally or with reference to other countries. It is a particular object of the present Atlas to preserve this, by successively delineating the Holy Land during its period of independence, and its subjection to the dominion of the Assyrians, the Persians, the Greek princes of Syria, the Romans, and, in modern times, to the Mohammedan power.

In proceeding to notice briefly the authorities on which the work is based, we may observe that the Maps embody the latest and most authentic topographical information. On those questions

*Quart. Journal of Education, vol. iii., p. 45.

of Scriptural Geography which have given rise to varying hypotheses,—such as the wanderings of the Israelites in the desert,—and in the position of disputed sites of places, they are constructed in accordance with the views taken in the notes to the ‘Pictorial Bible,’ in which work are detailed the arguments which have led to the conclusions which they exhibit. In determining the position of the numerous towns mentioned in the sacred narrative, we are in many cases enabled to avail ourselves of the discovery of ruined sites which have been found in conjunction with such circumstances as leave no doubt with regard to the places which they represent. The situation of many others may be at least approximately ascertained by means of the distances between them and well-known places which are preserved in the writings of Josephus, and also of Eusebius and Jerome, who lived at a time when the remains of many places in Palestine, which have since perished, were still in existence. For a similar reason the works of some of the earlier travellers possess considerable topographical value, as their authors saw and indicated the situation of many towns and villages which have since disappeared. These materials have been fully analysed by Bochart, Calmet, Le Clerc, Michaelis, and other eminent Biblical critics, and their conclusions, when not superseded by later information, are in general adopted. Frequently, however, we have nothing more than the internal evidence of the Bible to guide us in the determination of particular localities. A novel feature in this Atlas is the use of distinct signs to denote the position of towns coming under either of these classes; thus placing at once before the eye of the student an indication of the *degree of authenticity* which may be attached to each, and, by enabling him to discriminate between the *known* and the *conjectural*, obviating the evils which have hitherto been attendant on the use of maps in the study of ancient geography. In carrying this into effect, three kinds of marks are adopted throughout the series, which may be thus explained. In indicating the position of a town which still exists, either entire or in ruins, a circular mark, thus ○, is adopted: where there are remains in regard to which it is doubtful of what place they mark the site, or where a careful application of the measurements recorded in ancient authors may be looked upon as producing a considerable approach towards accuracy, a square, thus □, is used; and a triangle, thus Δ, is inserted in those cases which are most doubtful, and in which the neighbourhood, rather than the actual situation, of the place, may be considered as pointed out. A mark of interrogation is placed after the names of rivers, tracts of country, &c., which have given rise to doubt as to their identification with similar localities in modern geography. Where it has been thought desirable to append to the ancient the modern name of a place, as their comparison may sometimes enable the student to trace the former in the present orthography, the opposite character of the two is so distinctly intimated as to prevent the result of any confusion from it. It is hoped that by thus presenting an analysis of the construction of each Map, clearer ideas will be conveyed of the difficulties in which some parts of the subject of Biblical Geography are involved, and of the means employed for their elucidation.

But Maps alone, however carefully they may be constructed, are not sufficient to teach geography, although indispensable assistants in the prosecution of its study. The following explanatory papers to this Atlas, by which it is distinguished from any work of a similar class, afford the means of furnishing such information in reference to the physical construction of the country as cannot be conveyed in a map,—such as the elevation or depression of different districts, the height of mountains, the fertility of particular spots, &c. They also enable us to point out, in the most appropriate place, the latest sources to which we are indebted for information; and this is rendered the more important by the circumstance that some valuable contributions to the geography of Palestine and the adjacent regions have appeared since the publication of these maps commenced.

An Index of the names of places mentioned in the Old and New Testaments, with the modern names by which those of them yet in existence are distinguished, and a reference to the Map in which they may be found, completes the Atlas; so that while, as a work on the general

Geography of Palestine, it forms a valuable and indeed almost indispensable companion to the 'Pictorial Bible' and the 'Pictorial History of Palestine,' it may be regarded as constituting in itself a complete COMPENDIUM OF SCRIPTURE GEOGRAPHY.

Lastly, we have to explain in a few words the peculiarities which distinguish the appearance of these Maps from any which have hitherto been published. These are,—1st, That, by a novel method of printing, the various divisions of the countries are covered with *distinct colours*, so that the boundaries are clearly perceived at the first view; and, 2nd, That the mountains, instead of being, as in maps engraved in the usual manner, indicated by *black* lines, are in *white*, distinctly and prominently relieved by the coloured ground. In the best engraved maps a serious imperfection has always been felt to result from the names and the hills being alike printed in black, in consequence of which, either the names are obscured by the hills, or the hills must be omitted in order to allow of the names being read. This renders them exceedingly difficult of reference; and it may be generally remarked of engraved maps, that in proportion as the physical features of a country are fully and correctly delineated, so do the names and boundaries become obscure and unintelligible. In the ordinary process of map-engraving, the evil complained of appears unavoidable; but this is no longer the case when a different medium is used for conveying each part of the requisite information. By the method adopted in this series of Maps, the physical features of the countries—their hills and valleys—their lakes and streams—are clearly delineated, without in the least interfering with the exhibition of names and places; while their various divisions, distinguished by colours, are presented at once and distinctly to the eye of the student. They will thus, it is believed, be found better calculated than any hitherto published to serve the important purposes of School and Home Education.

No. I.

ARMENIA, MESOPOTAMIA, &c. IN THE TIME OF ABRAHAM.

THE countries which are exhibited in this Map have in all ages attracted a large share of the attention of mankind. Constituting the most important portion of the great Empires which have successively held the sovereignty of Western Asia, and, from their intermediate position between the three divisions of the Old World, being made the high road by which the productions of one region have been conveyed to another, and the social condition of each been thereby advanced, they possess an interest which is not confined to any one period, but extends over the whole range of history. Their chief attraction, however, to the student of Scripture, at the period which our Map is intended to illustrate, arises from the fact of their containing Mount Ararat, on which the Ark rested after the Deluge,—the Land of Shinar, the seat of the earliest of recorded kingdoms,—and Ur of the Chaldees, from which the patriarch Abraham was called to fulfil the mission with which he was intrusted.

The extensive highland of Armenia, which may be regarded as an offset on the north-west from the great table-land of Western Asia, consists of numerous chains of lofty mountains, rising from a plateau elevated from 6000 to 7000 feet above the sea. In the elevated valleys between them are the sources of rivers which run in different directions towards all points of the compass. Connected with it on the north by ranges of lower elevation, which contain between them the valleys of the river Kúr and its branches, is the chain of Mount Caucasus, the natural barrier between Europe and Asia, the highest summit of which reaches an elevation of 16,500 feet.* On the west, Armenia is connected by Mount Taurus, and other

* Murray's 'Encyclop. of Geography,' p. 1066.

parallel chains, with the elevated country of Asia Minor; and on the south, by mountainous districts of less elevation, with the great plain of Mesopotamia, the descent to which from the mountain region is in some places almost abrupt. The character of this plain varies considerably in different parts; in the northern and central portions, which correspond to the modern Al-jeziráh, it is generally bare and unproductive, scantily covered with coarse grass and thorny shrubs, and containing extensive tracts of soil impregnated with saline matter, although even here the hilly district of Sinjár and the country extending thence to Mardín and Koch-hisár (see modern map of Western Asia) is described as containing tracts which equal in fertility the richest soils in the world.* The southern part of the plain, the modern Irak-Arabi, from about the thirty-fourth parallel of latitude southward, presents an entirely level surface, in many parts scarcely elevated above the rivers by which it is watered; a circumstance to which, as it afforded the means of extensive irrigation, its ancient fertility was chiefly owing. It is bounded on the east by the mountains which rise, in successive ranges, to the table-land of Persia, and on the west by the great desert of Syria, which leaves only a narrow strip of cultivable land between itself and the Euphrates.

The mountain which is generally identified with the Ararat of the Bible, and is called by the modern name of Agri-dágh, appears to be the loftiest in Armenia. It consists of two peaks, divided by a wide chasm, which are distinguished as the Great and Little Ararat, the former of which rises to the height of 17,260 feet;† both summits are covered with perpetual snow. Of the branches into which Taurus divides after crossing (from the west) the Euphrates, that to the north, called Así Kúr (the Mount Niphates of antiquity), is the highest, its summits rising above the line of congelation, which in this latitude is probably not much below 10,000 feet.‡

Within some portion of the countries above enumerated, it is generally admitted that the site of Eden, if to be identified at all, is to be found. Of the many conjectures on this subject the two which appear to have the greatest probability are those which place it either in Armenia, between the sources of the river Phasis, Araxes, Tigris, and Euphrates,—or in Irak-Arabi, near the mouths of the two latter streams. This question is discussed in the Notes to the 'Pictorial Bible,'§ the editor of which has expressed his decided preference of the latter alternative.

It would be foreign to our purpose to enter here into any discussion as to the situation of the cities founded by Nimrod and Asshur in the land of Shinar and Assyria. The positions exhibited in the Map are, with the exception of Erech, those which have received the sanction of most Biblical critics, and a future map will offer an opportunity for a few remarks upon some of their existing monuments. Erech is placed on the site of a mound called by the Arabs Irák, Irkáh, or Senkerah, passed by the late 'Euphrates Expedition' on the west, and described as towering in superior magnitude above those which surround it. A remark of Mr. Ainsworth's upon this and similar remains in the same region may be quoted, for the sake of the striking picture which it presents of the present appearance of that country. He observes that—"no monuments in Babylonia and Chaldæa appear to be more valid regarding the antiquity and Assyrian origin of sites than the lofty artificial mounds, of which the present degenerate hordes of the tent and the spear narrate so many fabulous tales, but which almost everywhere present themselves, when there are also other strong grounds of presumption of an Assyrian or Chaldæo-Babylonian origin. These colossal piles are found domineering over the dreary waste, to the uniformity of which they offer a striking contrast; being visible at great distances, and, although thrown by the *sáráb* or mirage into strange and contorted shapes, yet

* Visit to the Sinjár Hills, with some account of the sect of Yezíds, and of various places in the Mesopotamian Desert, by F. Forbes, Esq., in Jour. of Royal Geog. Soc., vol. ix. p. 409.

† Pen. Cyclop. art. 'A-ia.'

‡ Ainsworth's 'Researches in Assyria,' p. 21.

§ Gen. ii. 8.

they always appear, when seen upon the verge of the horizon, as if possessing colossal dimensions, and produce an effect, in point of grandeur and magnificence, which cannot be imagined in any other situation."*

Ur of the Chaldees is generally identified with the town now called 'Urfah, or Orfáh, although it appears doubtful whether the name is not intended to designate a district rather than a town. If so, there can be little doubt of its being that in which 'Urfah is situated. This city, under the name of Edessa, was for some centuries the capital of the kingdom of Osroene, which was conquered by the Romans and annexed to their empire A.D. 216,† and is now a flourishing and well-built town, the capital of a small pachalik of the same name, enjoying considerable trade, with a population estimated at 20,000.‡ It is universally regarded by the inhabitants of the country as the birth-place of Abraham. Although the proximity of the modern village of Harrán to this place renders its correspondence with the Haran of Abraham's history doubtful, yet the other alternatives which have been proposed appear to possess greater difficulties.§ Harrán, which has long since fallen to decay, is now only inhabited by a few Arabs, by whom the rich and fertile plain in which it is situated is so inadequately populated that the same piece of ground is often only cultivated once in three years.|| Whatever opinion may be entertained with reference to these places, there is no reasonable ground for doubting that the country in which they are situated was that from which Abraham "went forth to go into the land of Canaan."

No. II.

CANAAN DURING THE LIVES OF THE PATRIARCHS.

IT is the object of this Map to illustrate the history of the patriarchs, by exhibiting the Land of Promise during the time when "the Canaanite was then in the land." It therefore embraces a period of history from the call of Abraham (B.C. 1921) to the permanent departure of Jacob and his family for Egypt (B.C. 1706). Although the sacred history acquaints us with some changes in the occupation of portions of the land which occurred during this interval, they were not of such a nature as to alter materially the characteristics which it presented at the time of Abraham's first arrival. The Canaanites appear to have then constituted a number of small and settled communities, every town with the adjacent district being under the government of its own chief, and not being *necessarily* connected with, or subject to, any other power. That they were far from numerous may be concluded from the fact that, as Dr. Hales remarks, (New Anal. of Chron. vol. i. p. 352,) "there were considerable tracts of land unappropriated, on which Abraham and his nephew Lot freely pastured their cattle without hinderance or molestation."

The territories occupied by the tribes mentioned in the promise to Abraham (Gen. xv. 19) are indicated with as much precision as the scattered notices of them contained in the Bible will admit of, excepting those of the Kennizites, Kadmonites, and Gergashites, of which nothing can be determined. The latter have (on, however, insufficient grounds¶) been identified by some with the Gergesenes of the New Testament (Matt. viii. 28). The conclusion that the Salem of Abraham's history, the residence of Melchizedek, (Gen. xiv. 18,) was the original of the city of Jerusalem is dissented from by some writers, on the authority of Jerome, by whom it is placed more to the north, near the ford over the Jordan at *Bisan*. The site of

* 'Researches in Assyria,' pp. 125, 126.

† Murray's 'Encyclop. of Geog.' p. 913.

‡ 'Researches in Assyria,' p. 263.

§ 'Decline and Fall of the Roman Empire,' c. viii.

¶ 'Pict. Hist. of Palestine,' vol. i. p. 47.

¶¶ 'Pict. Bible,' Deut. vii. 1, Note.

Dothan is marked in two places; the more northerly is that which tradition represents as the scene of the transaction which deprived Joseph of his liberty,—the other is placed, on the authority of Eusebius, at the distance of twelve miles north-east from Samaria. (*See Map of the kingdoms of Judah and Israel.*)

Although at this early period we meet with the names of but few towns, probably many others were already in existence of which no mention is made until a later time. As from this circumstance the student is enabled to perceive without difficulty those places to which early Scriptural associations are attached, and these require but little explanation, the space here allotted may be usefully employed in directing attention to the prominent characteristic features of the country, and more especially to those which the Map itself does not render evident. It is at once observed that all the mountains which traverse the country on both sides of the Jordan are branches from the parallel chains which appear in the northern part of the map under the names of Lebanon. The westernmost of these ranges, which, at a distance from the coast diminishing from about 25 miles in the north to half that extent more to the south, traverses a great part of the length of Syria, is an offset from the great range of Taurus, in Asia Minor, from which it is only partially divided by the opening which occurs at the mouth of the river Orontes. The eastern range, although its more distinct origin as a separate chain occurs about the parallel of $34^{\circ} 15'$, may be regarded as belonging to the same mountain system. None of the other mountains in Palestine rise to a height at all comparable to that which is attained by some parts of these ranges. The *general* elevation of the *western* chain (to which was afterwards applied the distinctive name of Libanus), which about the latitude of 34° appears to attain a height little less than 11,000 feet, considerably exceeds that of the eastern range, (or Anti-Libanus,) which may be estimated at about 9,000 feet, although the latter contains the highest summit in the whole system, and indeed in all Syria. From the considerations stated in the 'Pictorial History of Palestine' (pp. lv. lvi.), it appears to result that the elevation of that portion of the chain to which the Scriptural name of Mount Hermon is applied, and which is known by the modern title of Jebel Es-sheikh, cannot be less than 12,000 feet. These mountains, after passing in diversified forms through the country, are continued to the south in the mountains of Seir.

Of the numerous streams of which the courses are marked on the Map, it should be observed that, in addition to the Jordan, only five, viz.—the Nahr Liettani (the Leontes of antiquity), flowing between the parallel ranges of Lebanon,—the Nahr Barrada, rising in Anti-Libanus and flowing in several channels through Damascus,—the river Mandhúr (the ancient Hieromax), falling into the Jordan a few miles south of the sea of Chinnereth,—the Jabbok,—and, more to the south, the Arnon, continue to flow during the whole of the year. The rest are really mere winter-torrents, whose beds are for the most part dry during the summer, and those which preserve during that season a narrow stream of water present an appearance which strikingly contrasts with that which they bear when swollen by long rains, or the melting of the winter snows.*

The Map differs from those of the same country at subsequent periods in the absence of the Dead Sea, the place of which was, in the time of Abraham, occupied by the fertile Valley of Siddim, forming part of the Valley of the Jordan. This river, formed of several small streams which rise to the north of Dan or Laish (the modern *Banias*), and unite in the "Waters of Merom" (Bahr el Húle), flows southward through the sea of Chinnereth, and is at present terminated by the Dead Sea, into which it falls. Until very recently it had been generally conjectured that this river, previous to the catastrophe by which the cities of the plain were destroyed and the district in which they stood converted into the bed of a lake, continued its southward course to the eastern arm of the Red Sea, through the valley of El 'Arabah. This

* 'Pict. Hist. of Palestine,' vol. i. p. cliii.

hypothetical course is indicated by a dotted line. Since the publication of the present Map, the conclusion thus adopted has been shown to be erroneous by the observations of the Count de Bertou, in a 'Journey from Jerusalem, by the Dead Sea, to 'Akabah and back by Petra,'* in 1838; and likewise by Dr. Robinson and the Rev. E. Smith in a journey, during the same year, undertaken for the illustration of Biblical Geography.† A subsequent Map will offer a more suitable opportunity for a few explanatory remarks on this subject, and it is only needful here to state the main conclusion at which these gentlemen have arrived, which is, that "in the present state of things, the Jordan never could have flowed into the Ælanitic Gulf" (the Gulf of 'Akabah, or eastern arm of the Red Sea).‡ As it is not the purpose of these papers to enter into hypothetical questions, but merely to supply facts, this is not the place to enter into any attempt at a solution of the difficulties which may be felt to be revived by the overthrow of what had certainly appeared to be a satisfactory explanation.

The remaining maps of Canaan furnish an opportunity of pointing out such other important features in the physical geography of the country as seem to require explanation, and the present brief notice may therefore be concluded by directing attention to the nature of the country by which it is bounded on the east and the south. These deserts, which on the one hand extend to the Euphrates, and on the other to the peninsula of Mount Sinai, are by no means so desolate or appalling as many are from the name led to imagine. In many places, and especially on the frontiers, the soil is naturally fertile, and even rich, and its sterility is owing entirely to the want of water. During the brief period of winter and early spring many tracts are rendered verdant in appearance by the numerous native herbs and flowers with which they then abound; but "all this glory of the desert, which supplies so many metaphors to the prophetic writers, is most transitory. On the return of the heats, everything is parched up, and the earth, converted into a grey and fine dust, presents nothing but dry stems, as hard as wood, on which no animals can feed."§

Bounded thus on two sides by the desert, on the north by mountains, and on the west by the sea, Canaan was a land well adapted to become the abode of that people whom "the Lord had chosen to be a special people unto himself." Abundantly productive of all the necessities, and many of the luxuries, of life,—a land of corn, of wine, and oil,—its inhabitants could have little temptation to intercourse with surrounding nations; and their geographical position was thus calculated to afford the most important aid to their institutions in the preservation of that *unity* which so strongly characterised the Hebrew nation.

No. III.

COUNTRIES TRAVERSED BY THE ISRAELITES IN THEIR PROGRESS FROM EGYPT TO CANAAN.

THIS Map, in addition to the countries which were the scene of the lengthened wanderings of the Hebrews prior to their entering on the inheritance of the Promised Land, embraces also that portion of Egypt with which alone they can be supposed, at the early period to which it refers, to have had any connexion. As the direction of the route which they pursued through the wilderness, and the stations which they occupied, involve some theoretical questions, upon all of which the views adopted in the notes to the 'Pictorial Bible' have been strictly followed, it is needless here to do more than briefly notice the most important of its peculiarities, referring to that work those who may be desirous of entering into a detailed consideration of them. These are:—first, that Mount Sinai is iden-

* 'Journ. of Royal Geog. Soc.,' vol. ix. p. 277.

† Ibid., p. 295.

‡ Ibid., p. 286.

§ 'Pict. Hist. of Palestine,' vol. i. p. cxli.

tified with the mountain which now bears the name of *Jebel* (Mount) *Serbal*, instead of with that called *Jebel Mousa* (Mount Moses), its representative in the present traditions of the country;* secondly, that, as a consequence of the preceding conclusion, Rephidim is placed on the north side of the *Wadi* (Valley) *Feiran*, instead of in the valley between the peaks of Mounts Moses and St. Catherine, in the highest region of the Sinai mountains, where the rock from which the miraculous supply of water is pretended to have gushed is shown by the monks of the Sinai convent and the neighbouring Arabs;† and, thirdly, that the Kadesh or Kadesh-barnea of Num. xiii. 26. and Deut. i. 19 is considered the same as the Kadesh of Num. xx. 1, and a position assigned to it considerably to the south of that which it usually occupies in scriptural maps.‡

A brief explanation of the course which the Israelites are supposed to have taken will be of service in rendering the Map more easily intelligible. The portion of the route from its commencement to Etham is one upon which considerable difficulty has been felt, from the absence of any *existing* indications which can be regarded as affording satisfactory evidence on the subject. It is universally admitted the tract of country bordering on the Pelusiac branch of the Nile was that "land of Goshen" which was the scene alike of the prosperity and sufferings of the Israelites; and Rameses, the point from which they started, is placed by the concurring testimony of many writers, including Josephus, (Antiq. B. ii. c. 15,) not far from the place where the Nile divided into several branches. Succoth, to which the first day's journey brought them, is, in accordance with the work already referred to,§ placed near *Birket-el-Hadj* (Pilgrims' Pool), where the great pilgrim caravan to Mecca annually makes its final arrangements previous to its departure. In a subsequent work, however, the same author expresses his abandonment of this opinion, and "thinks it, upon the whole, more likely that the point from which the Hebrews departed in the first instance may have been in that neighbourhood. Succoth, therefore, must be sought somewhere about a day's journey in the direction of Suez. The name denotes *tents* or *booths*, and it is useless to seek its site, as the name appears only to denote a place where caravans passing that way usually encamped."|| The route thence to Etham is supposed to correspond with that of the great caravan, of which the modern castle of Ajeroūd is one of the stations. The alternatives of the passage of the Red Sea either opposite to the *Ain Mousa* (Fountains of Moses), or at the opening of the valley of Badaea, are indicated, leaving it to the student to prefer that which he may deem most in accordance with the scriptural narrative. Of Migdol and Baalzephon no trace remains. From the opposite shore of the gulf the route indicated is that usually taken by travellers from Suez to Sinai. The well of bitter waters at Howara, and the springs and palm-trees of Wadī Gharendel, evince their correspondence with Marah and Elim. Dophkah and Alush may perhaps be found in Wadī Naszeb and Wadī Boodra, both of which contain springs of good water,¶ which does not again occur before reaching Wadī Feiran, one of the finest and best-watered valleys in the whole peninsula.**

After leaving Sinai, the Israelites are supposed to have proceeded in the direction indicated through Wadī Safran, the only opening in the chain of mountains, called El-Tyh, which bounds the peninsula of Sinai on the north,†† until they arrived at Kadesh-barnea (Num. xiii. 26; Deut. i. 2, 19). This was the point from which they dispatched the spies to examine the land of Canaan, and here their thirty-eight years' wandering commenced. It is not until long afterwards that any traces are to be found of the direction which they pursued. It appears probable "that they wandered to and fro through all the region of El-Tyh (of the wandering), frequently, perhaps, in the course of the thirty-eight years, returning to the same stations where they knew from experience that pasture might be found for the flocks."‡‡

* 'Pict. Bible,' Exod. xix. 2.

† Ibid., Exod. xvii. 1.

‡ Ibid., Numbers xx. 1, and xxxiii. 36.

§ Ibid., Exod. xii. 37, Note.

|| 'Pict. Hist. of Palestine,' vol. i. p. 176. ¶ Ibid., p. 195.

** Burchhardt 'Travels in Syria,' pp. 598, 602.

†† Laborde, 'Journey through Arabia Petrea, &c.' p. 216.

‡‡ 'Pict. Bible,' Num. xxxiii. 1, Note.

They are again found, however, at Ezion-gaber (Num. xxxiii. 35), whence their route supposed to have been northward, up the valley called Wadî 'Akabah, the southward prolongation of Wadî 'Arabah, identified with the wilderness of Zin, until they again reached Kadesh (Num. xx. 1). While here, the request was made to the King of Edom to allow of their passing through his dominions (Num. xx. 21); and it is conjectured by Colonel Leake* that the valley of Ghoeir, which crosses the mountains of Seir in lat. 30° 34', and is the only opening which could be easily traversed by so numerous a force, was the road through which they desired to pass. On the refusal of this request, they were under the necessity of turning southward down the wilderness of Zin, passing Mount Hor, "by the way of the Red Sea," and rounding the southern extremity of the Mountains of Seir, before they could turn to the north to compass the land of Edom (Num. xxi. 4; Deut. ii. 3). Embosomed in a valley in these mountains, and almost surrounded by lofty cliffs, are the remains of the city of Petra, the capital of the Nabathæan Arabs of classical history, and interesting to the scriptural student from the probability of its being the Selah or Joktheel of 2 Kings xiv. 7. It appears to have been the metropolis of the Edomites at the period to which the map relates (Josephus, Ant. B. iv. c. 4). The remaining portion of the journey, across the brooks Zered and Arnon to the plains of Moab, does not require any particular notice. It may, in conclusion, be observed of all that part of the route which the Map attempts to delineate, that it is such as a people circumstanced as the Israelites were would have been most likely to pursue. The country through which they had to pass does not, indeed, offer much choice in this respect. The roads across the desert, being *necessarily* marked out by the facilities for obtaining a supply of water, are in most cases the same in modern times that they were anciently, and in all Oriental countries the springs and wells offer stronger evidence of such correspondence than a casual inquirer might at first be induced to imagine. The difference between the hypotheses which have been offered on the subject has arisen chiefly from the want which, until very recently, was strongly felt, of correct information as to the nature and aspect of the country. This being now supplied, much of the doubt, at least in reference to those parts of the journey which had a strictly *definite* object, is cleared up; and it is only those parts that the author has attempted to indicate.

The modern map of these regions which is included in the series will offer occasion for a few remarks upon some of their prominent physical features, as well as in explanation of some differences from the present which it exhibits in this respect.

No. IV.

CANAAN AS DIVIDED AMONG THE TRIBES OF ISRAEL.

AFTER passing the river Jordan (B.C. 1451) and occupying the next six years in the reduction of the numerous independent kingdoms into which Canaan was then divided, Joshua proceeded to allot to the tribes of the Israelites their respective shares of the land. (Joshua, xiv.) The general boundaries of the country had been already determined by Moses (Numb. xxxiv.), who had granted to the tribes of Gad, Reuben, and the half tribe of Manasseh the countries of Bashan and Gilead on the east of the Jordan, which river constituted the proper boundary of the Promised Land. Considerable difference of opinion has prevailed, in reference to the northern boundary, as to whether any part of the territory of the Phœnicians or Sidonians was included in the allotment of the tribe of Asher. From a careful consideration of this question it appears to result, as exhibited in the Map, that "Sidon and its ancient and proper territory were not so included, but that Tyre was."† The southern border, drawn from Kadesh-barnea to the

* Burckhardt, 'Syria,' p. 15, Preface.

† 'Pict. Bible,' Josh. xix. 23; Jud. i. 31, Notes.

River of Egypt (identified by some geographers with the eastern branch of the Nile, but more probably represented by the stream which flows near El Arish),* includes a large tract of country, which, although called desert, the investigations of recent travellers have shown to be not devoid of such qualities as might render it useful as a pasturing place for the southern tribes.† The disproportion which appears between the relative extent of the territories allotted to the tribes ceases to excite surprise when the remark of Josephus is considered, that “such is the nature of the land of Canaan that one may see large plains, and such as are exceeding fit to produce fruit, which if they were compared with other parts of the country might be reckoned exceeding fruitful; yet in comparison with the fields about Jericho, and those that belong to Jerusalem, they will appear to be of no account at all. * * For which reason Joshua thought the land should be divided by estimation of its goodness rather than its extent: it often happening that one acre of some sort of land was equivalent to a thousand other acres.”‡ The division thus established continued to be the only one known to the Israelites for a period of upwards of five hundred years, until after the death of Saul. It must not, however, be imagined that they entered at once upon the entire possession of the whole of the land; on the contrary, the wars in which they were engaged with the previous inhabitants, and their efforts to expel them, form the subject of a large portion of the history of this period. The Philistines, in particular, remained in possession of their five lordships.

From the explanation which has been already given of the signs used, it will be seen that the positions of but few of the places indicated in the Map can be regarded as ascertained. At the period to which it relates, Jerusalem appears to have been of little importance compared with the eminence which it afterwards attained. Of the other towns within the Hebrew territory which were then in existence, Accho, now *Acre*, or *Akka*, which in 1820 contained a population of about 10,000,—Shechem (now *Nablous*) with the same number of inhabitants,—Japho or Joppa (*Jaffa*), inhabited by from 4000 to 5000 people,—Hebron, now a populous village,—and Gaza, with between 2,000 and 3,000 inhabitants,—are now the most considerable. Ashdod is reduced to an inconsiderable town,—Bethlehem, a village with only 300 inhabitants; and the sites of Ascalon, Beth-shan, Jericho, Beth-el, and Heshbon, are only indicated by the mouldering remains of buildings. Of Jezreel, Megiddo, Tirzah, and Shunem, all memorable as the scenes of transactions interesting to the scriptural student, no traces have yet been discovered. Of the two sites to which the name of Ramoth-gilead has been assigned, that to the north of the river Jabbok, where there are the remains of a castellated stone enclosure called *Ramja*, appears entitled to preference.§

When the changes to which Palestine has for so many ages been subject, both from the operation of physical causes and political events, are duly considered, surprise will rather be felt that so many traces of the names mentioned in the Scriptures should still be found than that so great a number have perished. The preservation of many of these names is in a great measure due to the Arabs, whose habitual tenacity in this respect is well known; and the probability that a further acquaintance with the topography of the country would bring to our knowledge the existence of many remains which have hitherto been undiscovered is strengthened by the fact that the latest travellers in Palestine have, in this respect, made some most important contributions to its geography. Since the publication of our Map, Dr. Robinson and the Rev. E. Smith, in the journey already alluded to, have discovered the site of the patriarchal Beer-sheba, in a valley now called Wadí-es-Sebá, containing “ruins extending over a space half a mile long by a quarter of a mile broad.”|| (See the Map of Modern Palestine.) These gentlemen also visited the sites of Beth-el (now Beit-ín), Eglon (still called 'Ajlán), Beth-Tappuah (Taffúh), Juttah (Yutta), Ekron (now a large village called 'Akir, where “nothing of antiquity

* Ibid. Num. xxxiv. 5, Note.

† ‘Journ. of Royal Geog. Soc.’ vol. ix. pp. 297, 8.

‡ Antiquities of the Jews, book v. c. i.

§ ‘Pict. Bible,’ 2 Kings, ix. 1, Note.

|| ‘Journ. of Royal Geog. Soc.’ vol. ix. p. 297.

remains"), Gibeon (Jib), Anathoth (Anátah), Gibeah (Jeba'), Michmash (Mukhmás), and Shiloh (Seilúm). From a village where they lodged, the sheikh also pointed out to them places which bear, in Arabic, names corresponding to Zorah, Timnath, Sochoh, and others.* These contributions to scriptural geography, for which every biblical student must feel deeply indebted to the above-named gentlemen, have been made available as much as was possible in the Maps of modern Palestine and the Peninsula of Sinai, and it is gratifying to know that the materials which they have collected are likely to appear soon before the public.

No. V.

TRIBES OF JUDAH, BENJAMIN, DAN, AND SIMEON, &c.

THE portion of the Holy Land which is contained in this Map, the greater part of which was afterwards comprised in the Kingdom of Judah, while to the student of the Old Testament it possesses deep interest from having been the scene of so many of the transactions recorded in the earlier portions of scriptural history, is also, from its containing Jerusalem, which has for ages concentrated the interest of Christians in all parts of the civilised world, and Bethlehem, although "little among the thousands of Judah," associated with all the sufferings and triumphs of the Gospel. We have, therefore, thought it desirable to delineate this part of the country upon a larger scale, and in greater detail, than a general map of Palestine enabled us to do. It embraces the region in which the early life of David was passed, in the performance of the simple duties of a shepherd boy, and in which he was afterwards hunted "like a hart upon the mountains," and indebted to the diversified nature of its surface for preservation from the fury of his pursuer. Within it are also contained the valley of Sorek, celebrated for the produce of its vineyards, and the brook of Eshcol, from which the spies sent by Moses to examine the land brought back the cluster of grapes which so strikingly evinced its fertility (Num. xiii. 23, 24). Seeing, then, that many of the associations connected with it relate to its external aspect, and to the influence of its natural features upon the character and pursuits of those by whom it was inhabited, a few further remarks upon its physical conformation and appearance may be appropriately introduced here. Neither the mountains of the central chain, nor the hills which, diverging from it and divided by numerous valleys, fill the greater part of the country eastward to the Dead Sea, and westward nearly to the shores of the Mediterranean, rise to any considerable height. This general appearance is described by travellers as being barren and desolate; the valleys are mostly narrow, with steep sides, and almost destitute of soil. The present appearance of Judea thus offers a striking contrast to the notions which are generally entertained of its former fertility. Yet the occasional exceptions to this sterile appearance, which are met with wherever the industry of man has been exercised in preserving and irrigating the scanty soil, justify the remark, that "such cultivation as Judea anciently received, when the terraced sides of its hills were clad with olives and with vines, and when its hills were waving with corn, might, and did, make it not inferior to any other part of the country, and perhaps superior in variety of produce."† From about twenty miles south of Hebron, where the mountains terminate, a more open country, covered with grass and diversified by fields of wheat and barley, extends to Beer-sheba, and beyond that place, after passing some hills, it is described as "open and undulating, with swelling hills, covered in ordinary seasons with grass and rich pasturage."‡ The country thence continues fertile as far as the limits of Palestine. Such is the nature of that part of the country which was the favourite

* 'Journ. of Royal Geog. Soc.' vol. ix. pp. 302—8.

† 'Pict. Hist. of Palestine,' vol. i. p. cxviii.

‡ Dr. Robinson in 'Journ. of Royal Geog. Soc.' vol. ix. p. 297.

pasturing place of the Hebrew patriarchs, and which constituted a part of the wilderness of Paran, the abode of David when the transaction occurred which is narrated in the First Book of Samuel. (Chap. xxv.)

Partly in the inheritance of Benjamin, and bounding on the west the Valley of Jericho, is a mountainous tract which is described as more stern and wild than any other part of the country, and as being rugged, desolate, and frightful in the extreme. The mountains, which rise to a greater height than any others in Judea, bear the name of *Quarantania*, from a tradition that they were the wilderness in which Christ fasted for forty days; and the highest summit, which bears the name of the Mountain of Temptation, and the ascent of which is exceedingly steep and difficult, is pointed out as that from which the tempter "showed him all the kingdoms of the world and the glory of them." (Matt. iv. 8).

A remarkable characteristic of this part of the country is the great difference of level between its various parts. From the shores of the Mediterranean the country gradually rises towards the central range, the ground on which Jerusalem stands being elevated 2640, and Bethlehem 2528, feet *above* the level of that sea; and the rapidity of the descent thence towards the east may be appreciated from the fact that the north end of the Dead Sea is nearly 1400 feet *below* the same level, leaving the astonishing difference of upwards of 4000 feet between the respective elevation of these points.* Mr. Russegger (by whom these observations were made) also informs us that the village of Riehah, in the valley of Jericho, which corresponds in situation with the Gilgal of our Map, is 774 feet, and the bathing-place of the pilgrims in the Jordan, a few miles to the south-east of the same point, 1269 feet below the level of the Mediterranean. A few remarks upon this valley, which forms a part of the great valley in which the Jordan flows, may be appropriately deferred until the consideration of one of the succeeding *general* maps of the country.

It is satisfactory to find that the position assigned, on argumentative grounds alone, to Engedi, has been confirmed by the discovery, nearly in the same place, of its representative in the name of Ain Jiddi. Messrs. Robinson and Smith, advancing from the west, obtained a view of the southern part of the Dead Sea "from the summit of a precipitous cliff, overhanging Engedi and the lake, at the height of at least 1500 feet."† The remains of Ziph, Carmel, and Maon, likewise conspicuous in the history of David, appear still to exist, the first two bearing the names of Dhahrat el Zif, and Karmel.‡

No. VI.

TERRITORIES OF THE HEBREWS DURING THE REIGNS OF DAVID AND SOLOMON.

IN the dominions of David and Solomon we behold the fulfilment of the promise originally made to Abraham that his posterity should possess the land "from the river of Egypt unto the great river, the river Euphrates." (Gen. xiv. 18.) The period of time from the recogni-

* 'Pict. Hist. of Palestine,' vol. i. p. lvii. 'Journal of Royal Geog. Soc.' vol. vii. p. 456. Professor Berghaus, in a letter to the Secretary, in the 9th volume of the same Journal, states that by the application of numerous bearings to a base line which Professor Robinson measured on the Mount of Olives (which overlooks Jerusalem on the east), he finds that the distance between that mountain and the north-west corner of the Dead Sea does not exceed sixteen and a half English miles. The cliffs by which that sea is bordered on the north-west do not probably exceed 1500 feet in height ('Hist. of Palest.' v. i. p. cx.), so that if the distance above stated be correct, the descent of the country between Jerusalem and the Dead Sea is not less than from 150 to 160 feet per mile. We are aware that in our map, which was published before Dr. Robinson's observations were communicated to the public, the distance between these points is much greater than that given above.

† 'Pict. Hist. of Palestine,' vol. i. p. cx.

‡ 'Journ. of Royal Geog. Soc.,' vol. ix. pp. 277, 303.

tion of David as king over all Israel (B.C. 1063) to the death of Solomon (B.C. 991) may be regarded as constituting, so far as political power is concerned, a distinct portion of the history of the Jews. From their permanent settlement in Canaan to the present time the student of Scripture has read of them chiefly in connexion either with those who were left of the original inhabitants of the land or with the nations immediately bordering on their territories; but we henceforth find them engaged in various relations, military or commercial, with the people of more distant countries, and the object of the curiosity and attention of the princes of other regions. A few explanatory remarks on some of these, which have not yet been noticed, will form a useful accompaniment to the present Map. It is not easy to decide upon the relative situation and extent of the various states into which Syria was at this time divided. Many of those on the north-eastern frontiers of Canaan, mentioned under the names of the Syrians of Damascus, Beth-rehob, Maachah, and Ish-tob, were probably tributary to Zobah, which appears to have been the most powerful of the Syrian kingdoms in the time of David. It is conjectured by the editor of the Pictorial Bible* that its capital may have been the same city as Hobah, mentioned in the history of Abraham as being on the left-hand (north) of Damascus (Gen. xiv. 15). Adjoining it on the north-west was the kingdom of Hamath, which, from the expression "the entering of Hamath" being used to denote the extreme northern frontier of the Hebrew territory, appears also to have extended at some periods to the borders of Canaan. The city of Hamath, its capital, situated on the river Orontes, still preserves the name of Hamah, and is one of the largest towns in Syria, containing a population of 30,000 inhabitants.† As the names of these two states are afterwards combined (2 Chron. viii. 3) into Hamath-zobah, it may be conjectured that they subsequently became united under the same authority. Betah and Berothai, cities belonging to the king of Zobah, which in 1 Chron. xviii. 8 are called Tibhath and Chun, are identified by the Arabic version of the Bible with Emesa and Baalbec. The former of these, under the modern name of Homs, is now a well-built town, containing about 10,000 inhabitants, on the great line of route from Aleppo to Damascus: the latter, which is conjectured to be the same as the Baalath of 1 Kings ix. 18, and as such was built by Solomon, has long been celebrated for the beautiful remains of its Temple of the Sun and other buildings.‡ If, however, it was one of the cities of Hadarezer in the time of David, the term 'built' must only be understood in the sense of 'rebuilt' or 'extended.' South of Zobah were the territories of the Ammonites and Moabites. The capital of the former, which subsequently received the name of Philadelphia, is to be traced in the extensive remains, chiefly of Roman architecture, which occupy a narrow valley, and are still known by the name of Amman.§ Ar, the chief city of Moab, called Areopolis by the Greeks, now consists of ruins of about a mile in circuit, which are situated upon a low hill commanding the plain in which it stands.||

But the most important accession which the Hebrew territory received during this period, and one which must have exercised considerable influence on the social condition of the nation, was the rocky domain of the Edomites, since it gave them the command of one of the arms of the Red Sea, and of the port of Eziongeber at its extremity. From this port were made, in conjunction with the Phœnicians, those expeditions to Ophir and Tarshish which imported into Judea the productions of distant climates—"gold and silver, ivory, apes, and peacocks, algum (pine) trees and precious stones" (1 Kings, x. ii. 22), and which contributed to make silver, "nothing accounted of in the days of Solomon."

The long-disputed question as to the places to which the names of Ophir and Tarshish are intended to apply is ably and elaborately discussed in the Notes to the Pictorial Bible,¶ and it will be sufficient for our purpose to state the conclusion at which the writer arrives. Adopting

* Note on 1 Chron. xviii. 3.

† Burckhardt, 'Travels in Syria,' p. 146.

‡ Maundrel, Irby and Mangles, Wood, Burckhardt, Volney, &c., in 'Modern Traveller—Syria.'

§ Burckhardt, 'Syria,' p. 337.

|| Ibid. p. 377.

¶ 2 Chron. ix. 10. xx. 36.

the explanation of Gesenius, that the term "ships of Tarshish" denoted vessels originally so called from their being, like those in which the Phœnicians traded to Tartessus on the shores of the Atlantic, especially adapted to distant voyages, and that the name became "in process of time so transferred as to denote any distant country to which such ships went," he proceeds to express his acquiescence in the opinion of Professor Heeren, that the term Ophir, "like those of Thule and others, did not designate any fixed place, but simply a certain region of the world, like the names East or West Indies in modern geography. Thus Ophir may be understood as a general name for the rich south country, including the shores of Arabia, Africa, and India."

We cannot conclude the present notice without directing attention to Palmyra, universally admitted to be the "Tadmor in the wilderness" founded by Solomon (1 Kings, ix. 18), and known by that name alone to the Arabs of the present day. Its situation in a small oasis of the desert, abundantly supplied with springs of wholesome water, probably rendered it from the earliest times a place of resort to those caravans which conveyed the produce of the East to Phœnicia and Asia Minor. Its position on the great line of route from Babylon westward to Damascus, Tyre, and Sidon, which in such a country is of necessity determined by the existence of springs from which a supply of water may be obtained, was calculated to render it a commercial station of the first importance, and was not likely to escape the notice of the enterprising monarch of the Jews, under whom it became, and long continued, the emporium of the land-trade between Eastern and Western Asia. The usual approach to its remains is from the west, through a valley about two miles long, which contains the sepulchres of the ancient inhabitants, and at the termination of which thousands of Corinthian pillars of white marble burst upon the sight, standing isolated in the vast and level desert which extends thence to the Euphrates. The principal remains are those of a Temple of the Sun, the square court enclosing which measures 679 feet each way, and part of which is now occupied by a small village inhabited by a few Arabs.

Although the existing ruins of Palmyra and Baalbec belong undoubtedly to a much later time than that of Solomon, yet the fact of their foundation by him, together with the foreign trade which he carried on by sea, lead us to form a high idea of the talent and enterprise of the monarch under whom "Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking and making merry." (1 Kings iv. 20.)

No. VII.

KINGDOMS OF JUDAH AND ISRAEL, WITH PART OF PHŒNICIA.

THE division of the Promised Land into the two independent kingdoms of Judah and Israel, by the alienation of the ten tribes from the house of David (B.C. 975), the latter of which was terminated by Shalmaneser (B.C. 719), and the former finally destroyed by Nebuchadnezzar (B.C. 588), was the commencement of another era in the civil and ecclesiastical history of the Jews, which thenceforward is carried on in two distinct and parallel courses, and no longer possesses the singleness of interest by which it has hitherto been generally characterised. Some difficulty has been felt in drawing the boundary line between the two nations, arising from the fact that while in all cases *ten* tribes are said to have been separated from the house of David, and *one* only to have been left to the son of Solomon (1 Kings, xi. 13, 32, 35, 36; 2 Kings, xvii. 18), several of the cities which were in the inheritance of

Benjamin appear from the succeeding history to have been included in the kingdom of Judah, and these two tribes are frequently mentioned together in such a manner as to show their alliance (1 Kings, xii. 21, 23; 2 Chron. xi. 1, 12). We find also (2 Kings, xxiii. 8) the expression, "from Geba to Beersheba," which distinctly indicates the extent of the kingdom of Judah, in the same manner as "from Dan to Beersheba" does that of the whole country. Probably, however, the tribe of Benjamin were divided in their interest, some of them adhering to the house of Israel and some to that of Judah, which is rendered the more likely from the circumstance that some of their cities seem sometimes to have been in the possession of one and sometimes the other of these kingdoms (1 Kings, xvi. 34; 2 Chron. xxviii. 15); and others are mentioned in such a manner as to imply that they were on the frontiers of each (1 Kings, xv. 17, 22). The tribe of Simeon, which was originally within the inheritance of Judah, was probably of too little importance to be mentioned in connexion with that powerful and favoured house. Among the consequences attendant on the establishment of another kingdom was the choice of a capital. Tirzah appears to have served for this purpose until the reign of Omri, who laid the foundation of Samaria (1 Kings, xvi. 24). The latter city, which, as the capital of Israel, is afterwards brought conspicuously under our notice, was destroyed by Shalmaneser, but seems to have been soon afterwards rebuilt: it was taken by Alexander the Great, and endured various fluctuations of fortune, until entirely destroyed by John Hyrcanus (B.C. 110): being again rebuilt under the Romans, it remained of little importance until Herod the Great (B.C. 21) gave it the name of Sebaste, and adorned it with many splendid erections.* Passing afterwards in succession into the hands of the various possessors of the country, it is now represented by a poor village containing about thirty dwellings, many of which are built of the fragments of former edifices, which are plentifully scattered about.

This Map is intentionally made to include the greater part of the country occupied by the ancient Phœnicians, whose intimate connexion with the Jews gives to them considerable scriptural interest. Their territory, which at the period of their greatest importance did not exceed from 150 to 170 miles in length, with an average breadth of about 20 miles, was confined between the sea and Mount Lebanon, the branches of which, advancing to the shore, leave a plain of varying width, sometimes not exceeding a mile, between themselves and the coast, reaching it in some places, and terminating in bold and rocky promontories. Of the numerous important towns contained in this strip of land, Tyre was that which attained the greatest celebrity. It is important for the student to bear in mind that old Tyre, the city of which Hiram was king, the greatness of which forms so frequent a theme of the prophets, and which was destroyed by Nebuchadnezzar, was situated on the continent, while the Tyre which afterwards withstood for eight months the arms of Alexander was originally built on an island, which he joined by a mole or causeway to the mainland. As any attempt to trace its condition through its varying fortunes would far exceed our limits here, we shall only observe that, after being successively in the hands of the Babylonians, the Persians, the Greeks, the Romans, the Saracens, the Crusaders, and the Turks, it is now, under the name of Sûr, a wretched fishing town, which in 1817 contained about 5000 inhabitants.† To the testimonies of the accordant of its present condition with that predicted by the prophetic writers which have been collected in the Pictorial Bible,‡ may be added the more recent one of the Count de Bertou, who observes that "the best description of its actual state is that given by the prophets themselves."§ Sidon, which existed long previous to Tyre, and was already designated by the term "great" when the Israelites entered the Promised Land (Josh. xix. 28), passed through similar changes of fortune to that town, with which its history is closely connected. It is now, under the name of Saïde, a respectable town for the country, carrying

* Jos. Antiq. b. xv. c. 8.

‡ Note on Ezek. xxvi. 5.

† Jolliffe, 'Letters from Palestine,' vol. i. p. 16.

§ 'Journ. of Royal Geog. Soc.' vol. ix. p. 290.

on some trade with the neighbouring coast, with about 15,000 inhabitants.* Berytus, once celebrated for its institutions for the study of civil law, is now called Beirút, and has a population of about 10,000. Byblus, the Gebal of Scripture, the seat of the Gíblites (Jos. xiii. 5; Ezek. xxvii. 9), bearing the modern name of Jebail, is a small town, around which are many traces of ancient buildings.

During the period to which this Map relates, Damascus appears to have grown into greater importance than it had hitherto attained, and to have become the capital of that "kingdom of Syria" with which the Jews were so often engaged in warfare. This city, which was founded before the time of Abraham (Gen. xiv. 15), has preserved a considerable share of importance through all the changes to which, with the other towns of Syria, it has been subject. It is now one of the largest towns in Syria, and, surrounded for a distance of several miles by well-watered gardens and fruitful orchards, is regarded as a terrestrial paradise by the neighbouring Arabs, by whom it is called El-Sham, and who expatiate with delight on the beauties of the district in which it is situated. Its population is usually estimated at about 150,000.† It is the annual rendezvous of the great Syrian pilgrim caravan, which proceeds thence to Mecca, a circumstance which greatly contributes to its prosperity. The river Barrada, to the waters of which the fertility of its gardens is owing, was doubtless one of those streams which Naaman thought "better than all the waters of Israel" (2 Kings, v. 13), and one of its tributary branches was probably the other; but it is now impossible to determine to which the names of either Abana or Pharpar apply. The name of the Nahr *Seybarany*, which joins the Barrada after it has passed through Damascus, appears to bear some similarity to that of Abana, a circumstance which may perhaps sanction a *conjecture* as to their correspondence.

No. VIII.

ANCIENT EGYPT.

THE frequent mention of Egypt in the Scriptures, and the continual connexion preserved with its inhabitants by the Hebrew people, from the time of their forefather Abraham to their dispersion by the Romans, appear to render a Map exhibiting the ancient condition of that country a necessary appendage to a Scriptural Atlas. As, however, the interest which it thus derives is only *incidental* to the main purpose of this work, it is merely intended in the present notice to offer a few such remarks as may assist in conveying a clear idea of the nature of the country, leaving it to the Map to show the generally received identifications of Scriptural with classical localities, and referring for a description of their remains to the numerous and easily accessible accounts of modern Egypt.

The prominent feature of Egypt is the River Nile, which, flowing through the country from south to north, anciently reached the Mediterranean by seven mouths, of which two (the Bolbitinian and Bucolic) were artificial, the others natural (Herod. ii. 17). Of these arms of the river only two remain in the present day, although the former course of the others can to a great extent be still traced. The valley in which the Nile flows, and the tract over which its branches extend in the lower part of its course, are all that really constitute Egypt, although under that appellation are usually included the deserts which stretch thence eastward to the Red Sea, and westward towards the great desert of Libya. Recent investigations

* 'Modern Traveller—Syria,' vol. i. p. 57.

† Ibid., vol. ii. p. 42. Burckhardt, however, in 1814, estimated it at 250,000. 'Travels in Arabia,' vol. i. p. 241.

have shown these deserts to differ in many respects from the notions previously entertained of them; the leading characteristic of that to the right of the Nile is its gradual *ascent* eastward from the rocks which bound the valley of the river to an elevated plain of considerable breadth, from which it again slopes down towards the Red Sea. It is traversed in a direction from north to south by ranges of limestone and granitic mountains, the latter of which, commencing in lat. $28^{\circ} 26'$, and attaining in one place (lat. $28^{\circ} 10'$, about $32^{\circ} 50'$ long.) an elevation of 6000 feet, continue in a southerly direction until they cross the Nile at Syene (Assuan), forming what are called the cataracts, but which are really only a succession of rapids, of which no single fall is more than four or five feet. The desert to the west consists of an *elevated plain*, for the most part level, but supporting in some places limestone mountains, which forms a part of the great table-land of North-eastern Africa, and in which the province of Faioum (containing the lake Moeris), and the Oases, are depressions. The province of Faioum is distinguished by a *greater depression* than the Oases, the lake Moeris being about 100 or 120 feet *below* the level of the banks of the Nile at Benistef (lat. $29^{\circ} 10'$).*

The well-known fertility of Egypt, which caused it to be anciently regarded as the granary of the surrounding countries, is entirely due to the periodical rising of the Nile, which inundates the land on either side of it. The river, swelled by the annual rains of the Abyssinian mountains, which contain its source, begins to rise about the middle of June, and attains its greatest height at the end of September; it remains in this state until the middle of October, when it begins gradually to subside. As the extent of land which can be cultivated is entirely dependent upon the alluvial soil deposited by the river in its annual inundations, it is gratifying to find that Sir J. Wilkinson, in the paper already referred to, has satisfactorily proved that this, far from diminishing, is, on the contrary, constantly increasing, and that the fears which have been entertained lest the progressive elevation of the country to the east and west of the river should ultimately prevent it from being covered by the water, and thus consign it to sterility, are totally groundless, since the *bed of the river* always rising in proportion to the elevation of the adjacent soil, and the edge of the desert, consisting of clay and stony ground, *sloping gradually* from the mountains on either hand towards the river, the waters of each successive inundation are, in fact, enabled to reach over a greater extent than were those of the preceding. The encroachments of the sand on the valley of the river are also shown to be only partial, occurring merely at a few openings in the bordering chains of mountains, so that "taking into consideration the relative advance of the sand and of the alluvial deposit, the balance is greatly in favour of the latter, and the result is that, whatever partial injury the sand may have it in its power to inflict upon certain spots, the extent of the land is constantly increasing, and the number of square miles of arable soil is much greater now than at any previous period."† The physical conformation of Egypt does not therefore offer any obstacles to its attaining in modern times a position which, if it will not rival, will at least not disgrace, the celebrity of its antiquity.

The separation of the country into Upper and Lower Egypt, which our Map exhibits, as it is the most obvious was probably the earliest of its divisions; although it was afterwards separated into three provinces, consisting of Lower Egypt, from the sea to the head of the Delta, and including the city of Heliopolis within its limits;—Heptanomis or middle Egypt, the capital of which was Memphis, extending thence to the Thebaica Phylace (lat. $27^{\circ} 35'$);—and the Thebaid or Upper Egypt, which, comprehending the city of Thebes, occupied the remainder of the country. These provinces were subdivided into *nomes*, which took their names from the chief city they contained, and the number of which is variously stated by ancient writers. Memphis, sometimes mentioned under the name of Noph (Jer. ii. 16;

* 'On the Nile, and the Present and Former Levels of Egypt.' By Sir J. Gardner Wilkinson. 'Journ. of Royal Geog. Soc.,' vol. ix. p. 431.

† Ibid. p. 439.

xlvi. 19), which during the residence of the Israelites in Egypt was probably the capital of that part of the country with which they were most closely connected, was the metropolis of the land during the remaining period over which the Old Testament history extends, although its rank in this respect was posterior to that of Thebes, the more ancient and celebrated capital.

No. IX.

ASSYRIA, CHALDÆA, AND MEDIA, &c., DURING THE ASSYRIAN
AND BABYLONIAN EMPIRES.

THE chief interest which these countries possess at this period for the student of the Bible arises from their being those to which the inhabitants of Israel and Judah were carried into captivity by the monarchs of Assyria and Babylon (2 Kings, xv. 29; xvii. 6; xxiv. 14, 15).

From the manner in which the names of Assyria, Chaldæa, and Babylonia are used by ancient authors, sacred as well as profane, it is evident that these terms are intended to designate in some places different tracts of country from those to which at other times they are applied being used as the occasion required in an extended or a more limited sense. It is necessary to bear this in mind in order to understand the narratives in which they occur. The name Assyria appears originally to have designated only a small tract of country, which has been conjectured to correspond with the Aturia of Strabo and Dio Cassius. At a later period, with the extension of the Assyrian power, the name was applied to a larger extent of territory on the east of the Tigris; *this*, as Major Rennell remarks, "the country *beyond* the Tigris and south of Taurus, and of which Nineveh was the capital, is that designated in the Scriptures by the name of Kir (2 Kings, xvi. 9)."^{*} Subsequently, however, the Assyria of Herodotus (b. i. 106, 178; iii. 92) and Strabo (b. xvi.) must be regarded as comprehending not only Assyria Proper but also Mesopotamia and Babylonia, and sometimes even Syria (Herod. vii. 63). The dominions of the king of Assyria, as understood in the Second Book of Kings (xvii. 6, &c.), and in Josephus (Antiq. book ix. c. 2.), in addition to Assyria, in the sense last explained, included also Media.[†] In a similar manner the Chaldæa or land of the Chaldæans of Scripture (Isa. xxiii. 13; Jer. xxiv. 5, &c.) appears to have anciently extended much farther to the north than the Chaldæa Proper of later geography, even if it did not include that "Ur of the Chaldees," to which the name was, without doubt, first applied.[‡] The Chaldæa of Ptolemy and Strabo was that part of Babylonia which bordered on the Persian Gulf and the Arabian desert, and which included the city of Ur or Urchoe, perhaps so named in memory of the original settlements of the Chaldæans. Babylonia, again, is sometimes used synonymously with Chaldæa, in the extended sense (Herod iii. 92), and at others applied to the district in which Babylon was situated (Dan. iii. 1).

The subject of the settlement of the Jewish tribes, when carried into captivity into Media, has been fully considered by Major Rennell,[§] and the conclusions at which he has arrived are those exhibited in the present Map. Of the places mentioned (2 Kings, xvii. 24) as those from which the king of Assyria removed the inhabitants to the cities of Samaria, Hamath has by some been identified with the Syrian kingdom of that name, which has already passed under our notice; but, as Josephus states (Ant. ix, 14.) that the foreigners removed were five tribes of Cuthites, it seems more probable that it denotes some place in Assyria or Khuzistân.||

* 'Geography of Herodotus,' vol. i. p. 515.

† Ibid., v. i. p. 518.

‡ Josephus, Antiq., book i. c. 7.

§ 'Geography of Herodotus,' c. xv.

|| Note on 2 Kings, xvii. 24. 'Pict. Bible.'

An exceedingly valuable contribution to the geography (both ancient and modern) of Elymais and Susiana, the modern Luristán and Khuzistán, has been recently given to the public by Major Rawlinson, in a paper entitled 'Notes on a march from Zoháb, at the foot of Zagros, along the mountains to Khuzistán, and from thence through the province of Luristán to Kirmánsháh, in the year 1836.'* In this memoir Major Rawlinson has examined every point of interest connected with the historical geography of these regions, and has for the first time enabled us to delineate correctly the courses of the rivers Kerah, Karún, Dizfúl, and their numerous tributary streams. Such of his conclusions as seemed applicable to our purpose have been adopted in the present Map, and as most of the questions investigated relate to a period subsequent to that with which we are now engaged, it is needless to enter into any further explanation of them than is afforded by it.

But few traces now remain of the numerous flourishing cities which Assyria and Chaldæa once contained, and even the situations of the chief of them have afforded matter for dispute. Nineveh, which, according to ancient writers, once measured 480 stadia, or upwards of 50 English miles, in circuit,—whose walls, fortified by 1500 towers, were wide enough to admit of three chariots being driven upon them abreast,—is now traced with difficulty in the extensive mounds of earth and heaps of rubbish which line the eastern bank of the Tigris opposite the modern town of Mósul. On one of the central mounds is a Mohammedan village, around a tomb which is alleged to be that of the prophet Jonah. These remains have been fully described by Sir John Kinneir, Mr. Buckingham, and, more recently, by Mr. Rich: their doubtful and unsatisfactory character is evinced by a remark of the latter gentleman, who, deeming it impossible to determine what part of the site was occupied by Nineveh, observes, that "in such a country it is not easy to say what are ruins and what are not; what is art converted by the lapse of ages into a semblance of nature, and what is merely nature broken by the hand of time into ruins approaching in their appearance those of art."†

A variety of evidence concurs in fixing the site of Babylon at some of the ruins which are found on both sides of the Euphrates in the neighbourhood of the modern town of Hillah; but the position which it occupied among them, and the portion which it included, have been much-disputed questions. We have adopted the view taken in the Pictorial Bible‡ and the Penny Cyclopædia,§ to which we may refer for a fuller account of the former condition of this city, and of its present remains, than our limits enable us to give. Its circuit, according to Herodotus (b. i. c. 178), was the same as that of Nineveh, from which, however, it differed in being exactly square, each side measuring 120 stadia. Besides a deep ditch, lined with brickwork, it was encompassed with a wall of 200 cubits (300 feet) in height, each side of which contained 25 gates made of solid brass. The river ran through the city, and its sides were likewise lined with walls, from which smaller gates of brass opened a descent to the water. These two parts of the city were united by a bridge; in one stood the royal palace, and in the other the temple of Jupiter Belus. The city was divided into squares by streets which ran in straight lines from one side to the other, intersecting each other at right angles. The Temple of Belus, which was 500 feet in height, on a base of the same length and breadth, is generally supposed to have been erected on the site of the earlier Tower of Babel, and is thought to be now represented by the colossal ruin called the Birs Nimrúd. This pile, which is about six miles south-west of Hillah, is described by Mr. Rich as a mound of an oblong form, the circumference of which is 762 yards. "At the eastern side it is cloven by a deep furrow, and is not more than fifty or sixty feet high; but at the western end it rises in a conical figure to the elevation of 198 feet, and on its summit is a solid pile of brick, thirty-seven feet high by twenty-eight in breadth. . . . The other parts of the summit of this hill are occupied by immense fragments of brickwork of no determinate figure, tumbled together

* 'Journ. of Royal Geog. Soc.,' vol. ix. p. 28.

† 'Narrative of a Residence in Koordistan,' &c., vol. ii. p. 57.

‡ Notes on Gen. xi. 4, Dan. iv. 30.

§ Art. 'Babylon.'

and converted into solid vitrified masses, the layers of the bricks being perfectly discernible.”* The whole of the mound on which these ruins stand is itself a ruin, strewed with fragments of stone. In its eastern parts, layers of sun-dried bricks are to be seen. Five miles to the north of Hillah, and 950 yards from the river, is the mound called the Mujelbeh (overturned), considered by some writers to represent the Tower of Babel. Its four sides, which face the cardinal points, are respectively 219, 200, 186, and 182 yards in length, and its south-east angle is 141 feet in height. Its sides are worn into furrows by the weather. “The summit is covered with heaps of rubbish, in digging into some of which layers of broken burnt brick, cemented with mortar, were discovered, and whole bricks with inscriptions on them are here and there found. The whole is covered with innumerable fragments of pottery, brick, bitumen, pebbles, scorise, and even shells, bits of glass, and mother-of-pearl.”† The principal other ruins are an irregular mass measuring 1100 yards in length by 800 in breadth, known by the name of the Amran, from a building so called on its summit; and, to the north of this, another heap called the Kasr (palace), which measures 700 yards in length and breadth, and is connected with the Amran by a ridge of considerable height. The two latter mounds extend along the east bank of the river *between* the town of Hillah and the Mujelbeh. Such are the principal remains of “Great Babylon.” That there is not more remaining of the superstructure of its walls and other erections is partly to be attributed to the custom of employing all the available materials which are found in the ruins of one city in the erection of others, a plan which has doubtless been pursued by the inhabitants of the country in building those which have succeeded one another as the seats of sovereign power in these regions. There are many other mounds, similar in general appearance to those above described, in various parts of the plain of Chaldæa. One of the principal of these, the Tel Nimrud (the supposed Accad of Nimrod’s kingdom), near the Tigris, attains a height of 130 feet; and another, the Mugeiyer, south of the Euphrates, rises upwards of 200 feet:‡ the general features of all are the same—huge and desolate masses of ruin, consisting of sun-burnt brick and rubbish of various kinds—the enduring monuments of fallen greatness. Thus completely have the prophetic denunciations against Babylon been fulfilled, and “her cities have become a desolation and a wilderness!” (Jer. li. 43.)

No. X.

THE PERSIAN EMPIRE, AS DIVIDED INTO SATRAPIES BY DARIUS HYSTASPES.

AFTER the successful termination of the siege of Babylon, and the accession of Cyrus to the throne of the vast empire which he had won by his arms (B.C. 536), permission was given by him to the Jews who had been carried into captivity by Nebuchadnezzar to return to their own country. From this time until the conquest of the dominions of Darius by Alexander the Great (B.C. 331), Judea remained tributary to the Persian empire. On the ascent of Darius Hystaspes to the throne (B.C. 521), after the short reign of Cambyses the son of Cyrus, and the still shorter one of Smerdis, that monarch undertook the task of organising the vast dominions of which he was in possession. The account which Herodotus (b. iii. c. 89—94) has given of the division which he effected has been ably examined by Major Rennell,§ and his conclusions have been for the most part adopted in the present Map, which differs from his

* Rich’s ‘Memoir on the Ruins of Babylon,’ p. 36.

† Ibid. p. 29.

‡ ‘Researches in Assyria,’ p. 127.

§ ‘Geography of Herodotus,’ sec. xi.

only in regard to points on which more accurate and extended information has been since obtained. As the chief Scriptural interest which it possesses is derived from the position which the country of the Jews occupied in this arrangement, it may be interesting to quote from the account of Herodotus the passage relating to it. He informs us (iii. 91) that "under the fifth satrapy was comprehended the tract of country which extends from the city Posideum, built on the frontiers of Cilicia and Syria, as far as Egypt, part of Arabia alone excluded. The same satrapy, moreover, included all Phœnicia, the Syrian *Palestine*, and the isle of Cyprus." It appears to have been over this province, which of course included Judea, that Tatnai, "governor on this side the river" (Euphrates, Ezra v. 6), was placed. In reference more particularly to the government of Judea, it is observed by the editor of the Pictorial Bible, that "the successors of Darius altered his distribution very much, but retained the principles of his plan. In the time of Nehemiah, Syria seems to have formed more than one government (Neh. ii. 7, 9); and so from heathen writers we seem to gather that it was sometimes divided into two provinces and sometimes formed but one. When divided, Palestine was probably included in the government of Cœle-Syria, the satrap of which probably resided at Damascus; while the other governor (and perhaps the sole governor when there was but one) seems to have had his residence in the north-east quarter of Syria, near the source of the river Daradax, which flowed into the Euphrates, and about 15 leagues to the west of the flourishing town of Thapsacus (Tiphshah of I Kings, iv. 24), on the banks of the latter river. This we know from the fact mentioned by Xenophon (Anab. b. i. 4.), that the younger Cyrus came, at the spot indicated, to the palace of Belesis, the governor of Syria. The visit of Tatnai to Jerusalem certainly implies that, although the Jews were indulged with native governors, invested with full powers for internal government, they were not entirely exempted from the control of the governor of the province.... No more Hebrew governors were specially commissioned by the kings after Nehemiah. The province was then more fully united to the satrapy of Cœle-Syria, but the internal government was still left in the hands of the successive high-priests till the Persian empire was overthrown by Alexander."*

Of the countries distant from Palestine which are embraced in the enormous extent of the Persian dominions, but few appear to be mentioned in the Old Testament; such of these, however, as have not hitherto fallen under our notice may be briefly enumerated here. Ararat, in the sense in which it is used by the prophets (Jer. li. 27), appears to denote the country of Armenia Major; and Minni, in the same verse, is generally applied to Armenia Minor, which was divided from the former by the Euphrates. Ashkenaz is conjectured by Dr. Hales to apply to some part of Phrygia, which was also called Ascania.† Tubal and Meshech, mentioned as trading "the persons of men and vessels of brass" in the market of Tyre (Ezek. xxvii. 13), are supposed to have been the countries between and near the Black and Caspian Seas, a conjecture which is strengthened by the fact that the Chalybes and other nations of the north-east angle of Asia Minor (where the classical names of Moschi and Tibareni suggest a resemblance to Meshech and Tubal) have in all ages been famed for the manufacture of iron and other metals (Xen. Anab. b. v. 5), and that the Caucasian regions have long been, and still are, the favourite source from which slaves are drawn to supply the markets of Turkey and Persia. It is interesting to note that a recent traveller, Mr. W. J. Hamilton, found the successors of the Chalybes still occupied as of old, in extracting the metal from the ore, which is found a few feet below the surface, in the most primitive manner.‡ Togarmah (Ezek. xxvii. 14) is believed to mean Armenia, which was anciently celebrated for its breed of horses. The names of Gog and Magog (Ezek. xxxvii. 2) have occasioned considerable diversity of opinion among critics: the most probable conjecture appears to be that

* Note on Ezra, v. 3.

† 'New Analysis of Chronology,' v. i. p. 353.

‡ 'Extracts from Notes made on a Journey in Asia Minor, in 1836.'—Journ. of Royal Geog. Soc., vol. vii. p. 47.

they are applied in a general sense to the Scythians of ancient, the Tartars of modern, geography,* an opinion which has the support of Josephus (*Antiq. b. i. c. ix*).

A few remarks upon Susa and Ecbatana, the winter and summer residences of the Persian monarchs, and the capitals of their empire, may be appropriately added to the present notice. Susa (the Shushan of Dan. viii. 2) which appears to have been founded in very early times, was first made the residence of the Persian court by Cyrus; it is described by ancient writers as being 120 stadia in circumference, containing immense riches, and possessing one of the most magnificent royal palaces in the world. It has been a much-disputed point whether the site of this city is to be found in the ruins called Sús or Shús, or in the modern town of Shúster. This question is, we think, fully decided against the latter alternative by the testimony of Major Rawlinson, in the paper to which we have already referred, and from which we shall quote the description of the remains at the former place, as it seems better than any account of them which has hitherto been supplied. Like all the other remains of ancient cities in this region, those of Sús consist of a number of heaps of earth and rubbish, one of which is of greatly superior magnitude to the rest. This great mound is a mile and a half distant from the banks of the river Kerah: "It forms the north-western extremity of an irregular platform of mounds, which appear to have constituted the fort of the city, while the great tumulus represents the site of the inner citadel. By a rough calculation with the sextant, I found the height of the lower platform to be between 80 and 90 feet, and that of the great mound to be about 165 feet: the platform, which is square, I estimated to measure two miles and a half; the mound, which I paced, measured 1100 yards round the base, and 850 round the summit. . . . Its summit was thickly strewn with broken pottery, glazed tiles, and kiln-dried bricks. Beyond the elevated plateau extend the ruins of the city, probably six or seven miles in circumference; they present the same appearance of irregular mounds, covered with bricks and broken pottery, and here and there the fragment of a shaft is seen projecting through the soil." Major Rawlinson afterwards observes, "The ruins of Sús and the surrounding country are celebrated for their beautiful herbage; it was difficult to ride along the Shapúr for the luxuriant grass that clothed its banks, and all around the plain was covered with a carpet of the richest verdure."† Immediately below the great mound stands a modern building, believed by the inhabitants of the country to be erected over the spot which contains the remains of the Prophet Daniel.

Ecbatana (the Achmetha of Ezra, vi. 2) is believed to correspond with the modern Hamadán, the situation of which, in an elevated plain, at the base of the Elwund mountains, renders it a desirable residence during the heats of summer. Its ancient condition is described in glowing language by Herodotus (*b. i. c. 98*). Although presenting few intimations of its ancient dignity Hamadán is a considerable town, and the capital of an extensive district. It is much frequented as a place of pilgrimage by the Jews, from its containing a tomb which they believe to be that of Esther and Mordecai.

* 'Pict. Bible.' Ezek. xxxviii. 2. Note.

† 'Journ. of Royal Geog. Soc.' vol. ix. pp. 68, 71. As we have quoted Major Rawlinson's account, it would be unjust not to mention his opinion on this subject, although we have not adopted his conclusions. His conviction is that there were two cities of the name of Susa, the more ancient of which (the Shushan of Scripture) was situated at Susán (the name given to extensive ruins on the right banks of the Karún, about 90 miles E. by N. from Sús, which he describes from oral information, but was unable to visit; the other, the Susa of the Greeks, being found in Sús, on the Kerah. The latter river he therefore identifies with the Choaspes, and the Karún with the Eulæus. Such is the general result of his researches on this point, which he expresses his intention of giving to the public in greater detail in a work on the comparative geography of Persia which is preparing for publication.

No. XI.

ANCIENT SYRIA.

IN the division of the empire of Alexander the Great among his generals which ensued after his death (B. C. 323), Syria, Cilicia, and Babylonia fell to the lot of Seleucus Nicator, who shortly afterwards assumed the title of King. Judea was therefore included in his dominions. The narrative of the fluctuations to which it was subjected, together with the rest of Palestine and Cœle-Syria, in the contests between the Kings of Syria and the Greek monarchs of Egypt, until the reduction of Syria to a Roman province by Pompey (B.C. 65), occupies a considerable portion of its history during the intervening period. Although subject to the sovereigns of one or other of these countries, the internal government of Judea was administered by its own high-priests; and, under the family of the Asmoneans or Maccabei, it was raised for a short time to a state of precarious independence. As the relation of these transactions (Jos. Ant. books 12—15: 1 Macc.) involves the mention of many places in Syria which are not noticed in the Old Testament, it has been thought that a Map of Ancient Syria would form a useful illustration of the history of this period.

Leaving it to the Map to exhibit the divisions of the country which we have thought most in accordance with the varying accounts of ancient writers, we shall proceed to notice a few of the more interesting features in the physical and political geography of such parts of it as have not hitherto passed under our notice.

The Orontes, the longest river in Syria, flowing to the north, traverses the length of the country in that direction, as the Jordan does towards the south, thus showing that the highest level in Syria is contained in that part of Lebanon which intervenes between their sources. No account of the source of the Orontes had, we believe, been given to the public until that of Mr. Barker, who, in 1834, visited the most copious and important although not the most distant of the springs from which it rises. He describes it as springing "with some violence from a natural basin in the rock, of a triangular form, measuring about fifty paces, and nearly concealed on every side by trees and bushes, of which chestnut, willow, and a dwarf-oak, are the most common."* It is here and throughout its course a rapid stream, a fact sufficiently indicated by its native name, Nahr El 'Asî (the rebel), which is applied to it from its violence and continual windings. It flows in a beautiful valley, which grows narrower towards the north, but widens into a fertile plain before the river reaches Antioch, where it turns to the west. In its course from Antioch to the sea the scenery on its banks is of the most beautiful description, the laurel, laurestinus, bay-tree, fig-tree, vine, plane-tree, English sycamore, arbutus, and dwarf-oak, being scattered in every direction, while in some places cultivated plantations of mulberries and vines add to its variety.† To the southward of its outlet into the sea, Mount Casius attains an elevation of 5341 feet; but the hills called Jebel Nosaîrî, by which this mountain is connected with the chain of Lebanon, rarely exceed 1000 feet in height.‡ The hills which bound the upper part of the valley of the Orontes on the east form abrupt cliffs on the side fronting that river, but on the other descend gently towards the desert of Syria, the mean level of which is above that of the valley in which the river flows. The average elevation of Mount Amanus, which may be regarded as geographically connecting the range of Lebanon with Taurus, is from 5000 to 6000 feet.§

The city of Antioch, in which the followers of Christ were first called Christians (Acts, xi. 26), was founded by Seleucus Nicator, who made it the metropolis of his dominions. It became the capital of the Roman possessions in Asia, and was ranked as the third city in

* 'Journ. of Royal Geog. Soc.,' vol. vii. p. 100.

† 'Researches in Assyria,' pp. 305, 308.

‡ Irby and Mangles.

§ Ibid., pp. 312, 313.

the empire, being frequently made the residence of the imperial court. After being destroyed by the Persians, and rebuilt by Justinian, it remained a place of importance until the time of the Crusades, when it was converted into a Christian principality. It was taken from the Crusaders in 1268, and afterwards passed into the hands of the Turks; since which time its commerce has been gradually transferred to Aleppo. Under the name of Antakia, it now contains about 10,000 inhabitants, who carry on some manufactures of cotton, coarse pottery, &c.

The island on which Aradus (the Arvad of Ezek. xxvii. 8), the most northerly of the Phœnician cities, was built, and which once contained, according to Strabo, houses surpassing in height those of Rome, was in the time of Volney a barren and deserted rock. Tripolis, another flourishing city of Phœnicia, but which is not mentioned in the Bible, is now a well-built town, carrying on considerable commerce, with a population which Burckhardt estimated at about 15,000.* The other principal cities of Phœnicia have already been noticed. Bostra, under the Romans the capital of Arabia Provincia, is conjectured by the editor of the Pictorial Bible† to be the Bozrah which is mentioned by the prophets as a city of the Edomites (Is. xxxiv. 6; Jer. xlix. 13). A town of the same name is mentioned as belonging to the Moabites (Jer. xlviii. 24), which may perhaps be the same place as the "Bezer in the wilderness," in the tribe of Reuben, which was appointed a city of refuge (Josh. x. 8.), since after the captivity of the tribes beyond Jordan the Moabites and Edomites extended their possessions to the north of the river Arnon: we are, however, entirely ignorant of its situation. The former of these towns was destroyed by Judas Maccabeus (1 Mac. v.), but was afterwards rebuilt, and became an important place under the Romans. Its remains, among which are a temple and two triumphal arches of Corinthian architecture, are the largest of any in the extensive plain called the Haouran, being about three miles in circumference. When Burckhardt was there it was inhabited by only twelve or fifteen families: a number of fine rose-trees were growing wild among its ruins.

No. XII.

PALESTINE IN THE TIME OF JESUS CHRIST.

THE extensive kingdom of Herod the Great, which embraced, in addition to the whole of Palestine, portions of Syria or Arabia, was divided at his death, with the approbation of the Roman emperor, into three parts; the kingdom of Judea, including Samaria and Idumea, being given to Archelaus, with the title of Ethnarch; Galilee and Perea being subjected to Herod Antipas, with the title of Tetrarch; and Gaulonitis, Batanea, Paneas, Auranitis, and Trachonitis, being given to Philip, with the same denomination (Luke iii. 1; Jos. Antiq. xvii. 11). This distribution continued until (A.D. 12) Archelaus was deposed by the Emperor Augustus, and his dominions united to the province of Syria, while Judea itself was placed under the authority of a procurator. It remained under this form of government until (A.D. 43) the whole of Herod's dominions were again united under the authority of his grandson, Herod Agrippa, the "Herod the King" of Acts xii. 1, subject of course to the control of the general governor of the province of Syria (Jos. Ant. xix. 5). Of the divisions enumerated, the best description which we possess is that given by the historian Josephus (Wars, iii. 3), who describes the extent and magnitude of each province. In the application of his description to the construction of a map, considerable difficulty is however felt from our inability to fix the position

* 'Travels in Syria,' p. 164.

† Notes on Is. xxiv. 6, and Jer. xlix. 13.

of some of the places which he mentions as indications of the extreme length or breadth of these divisions, a purpose which in *his* day they no doubt fully answered. This is more particularly felt with reference to the southern boundary of Judea which separated it from Idumea; we have therefore preferred leaving this unrepresented in the map, supplying in its place the explanation that the Edomites had, during the captivity of the Jews and their weakened condition after their return, extended their dominion over the whole of the country from the mountains of Seir to the Mediterranean, making Hebron the capital of this part of their territories, the Idumea of the classical authors. Jerusalem was thus, as Josephus remarks, "situated in the very middle of Judea." This province was likewise subdivided into *eleven* toparchies (or, according to Pliny, Nat. Hist. v. 15, *ten*), which, judging from the proximity of the cities presiding over them, were of small extent (Jos. *ibid.*; 1 Mac. xi. 34).

It would far exceed our limits to attempt to give any description, however brief, of the many places which are interesting from their being associated with events in the life of the founder of Christianity. We may refer for this to the Notes to the Pictorial Bible, the editor of which has carefully collected the most important circumstances relating to the past and present condition of such places, and, leaving it to the Map to show their localities, as far as they can be ascertained, confine ourselves to a few remarks on those points on which some explanation seems requisite.

It has been generally supposed that Bethsaida of Galilee (John, xii. 21) was the city of that name which was situated on the Lake of Tiberias, near the spot where it receives the Jordan, and to which Philip the Tetrarch gave the name of Julias, after advancing it from a village to the dignity of a city;* but, as it has been urged that this city was not in Galilee, but on the opposite side of the Jordan, in Gaulonitis, some writers have thought that the ruins of a large village called Beit-sida, seen by Pococke on the west of the lake, represent the Bethsaida of the Gospel. The site of each is therefore indicated in our Map.

There are now few traces to be found of the many towns and villages which, in the time of Christ, surrounded the Lake of Tiberias. Extensive ruins near its north-western extremity, bearing the name of Tel-hewm, have been supposed by some travellers to mark the site of Capernaum;† but as they appear to have belonged to a place of greater size and importance than there is reason to suppose Capernaum to have been, we have preferred placing it near a fine spring called by Burckhardt Ain el Tin, which appears to correspond with the description given by Josephus of the "fountain of Capharnaum."‡ A recent traveller§ informs us that no trace of the names of this place or Chorazin now remains among the Arab population; a remark which equally applies, we believe, to Magdala and Dalmanutha (Mat. xv. 39; Mark viii. 10), unless the former be found in the ruins of an old tower and some other buildings of rude construction called El Mejdell,|| near the centre of the western shore of the lake.

The site of Bethabara (John i. 28), which in the time of Jerome continued to be pointed out on the banks of the Jordan, is not now known. It is supposed to have been a few miles above the spot where that river falls into the Dead Sea.

The political metropolis of Palestine in the time of Christ was Cæsarea, the city in which the Apostle Paul pleaded before Festus and Agrippa. From an obscure fortress called Strato's Tower, this place was in the short space of ten years raised to the utmost magnificence and splendour by Herod, who made it his residence, adorning it with temples and palaces, a theatre, an amphitheatre, and other buildings of the most gorgeous description, and, by the construction of an immense mole which ran out into the sea, rendering it the best harbour on the coast.¶ It was still a place of importance in the time of the Crusaders; but

* Jos. 'Antiq.,' b. xviii. c. 2.
 § Dr. Robinson.

† Burckhardt, 'Syria,' 319.
 || Burckhardt, 'Syria,' p. 320.

‡ Wars, b. iii. c. viii., § 10.
 ¶ Jos. 'Antiq.,' b. xv. c. ix.

declined rapidly after their expulsion, and has long since been a mass of ruins, no human being residing within many miles of its desolate site.* The city of the same name in the north of Palestine, to which was added the distinctive epithet of Philippi, is supposed to have been the Dan or Laish of the Old Testament (Jud. xviii. 7). It was greatly enlarged and embellished by Herod the Tetrarch, who changed its name from Paneas to Cæsarea-Philippi in honour of the Emperor Tiberius: its modern representative, Banias, is a small village, which according to Burckhardt does not contain more than 150 houses.

No. XIII.

ANCIENT JERUSALEM AND THE SURROUNDING DISTRICT.

THE best and indeed the only authentic description of Ancient Jerusalem which we possess is that given by Josephus, in his history of the war which terminated in its destruction. (Wars, b. v. c. iv.) We have, accordingly, with the assistance of the most accurate representations of the modern city, made his description the basis of the present Plan, adopting the extent of thirty-three furlongs, which he assigns to its circuit, in preference to the statements of other writers, who variously estimate it at from twenty-seven to fifty furlongs.† Of the internal distribution of the city into streets, &c., we know absolutely *nothing* but what is to be collected from a few scattered statements in the writings of the same historian, and in the Bible; and those few are, we believe, embodied in the Plan and the Note by which it is accompanied. It has therefore appeared desirable to omit entirely the merely conjectural details which appear in the Plans of Jerusalem given in most Scripture Atlases, confining it strictly to that for which we have the authority of history;—the meagreness of the representation thus afforded being itself the most striking evidence of the changes which this city has undergone since the time when Mount Zion was “the joy of the whole earth” (Psalms, xlviii. 2).

The varying fortunes to which Jerusalem has been subject from the period of its destruction by Nebuchadnezzar to the time of Christ, and again from its demolition by the Romans to the present day, are subjects which belong to history, and do not require to be considered here: we shall, probably, render greater service to the Scriptural reader by a few such remarks upon the topography of its neighbourhood as may assist the Plan in conveying to his mind an idea of what it once was. Previous to the inclusion of Bezetha, Jerusalem stood upon three hills, or, more properly, three portions of a mass of hill which constitute the southward termination of a rocky plain extending to the north. The part called Bezetha, although gradually built upon as the city grew more populous and extended beyond its old limits, was not enclosed with a wall until *after* the time of Christ (A.D. 42). Of the hills by which the city is on three sides surrounded, that on the west is but little elevated above the city itself; while, on the south, what is now called the Hill of Evil Council (from the improbable supposition that the house of Caiaphas, where the chief priests and scribes took council against Christ, stood on the top of it) is really a rocky flat, forming the termination of the high ground to the south of Jerusalem, and is *lower* than Mount Zion. On the east, the Mount of Olives rises higher than any of the ground about Jerusalem, and completely overlooks the city; from its summit the extensive prospect to the east embraces the valley of Jericho, the lower part of the river Jordan, and the Dead Sea, with its enclosing mountains.

* Buckingham, Clarke, Pococke, and others.

† D'Anville—‘Dissertation sur l'étendue de l'ancienne Jerusalem, &c. Paris, 1747.’

The Valley of Jehoshaphat, which rarely exceeds 200 yards in width, is described as "rather a ravine than a valley:" the brook Kedron, which flows through it in a narrow and deep bed, crossed by a bridge of a single arch, is a mere winter-torrent, little more than a yard in breadth, and dry during the greater part of the year. The sides of this valley are covered with the sepulchral stones of the Jews, by whom, both in ancient and modern times, it has been used as a place of interment. The valley of Hinnom, on the south, is about fifty yards broad and twenty in depth, "measuring from the bottom to the highest part of Mount Zion:"* its sides are rocky and precipitous, and that to the south contains numerous sepulchral excavations. On the farther side of this valley, towards the south-east, is the spot supposed to be Aceldama, or "the field of blood" (Matt. xxvii. 8) bought with the thirty pieces of silver, which were the price of Judas's treason, for a "field to bury strangers in." The Valley of Gihon, by some also considered as the Valley of Rephaim, on the west of the city, is shallow, and in its southern part broad, decreasing both in width and depth as it advances northward; it also contains on its western side some sepulchral excavations.

Of *modern* Jerusalem, which has been so repeatedly described by travellers, it is not our purpose here to speak. It will be seen from the Plan that we agree with those† who reject the long-received opinion that the present church of the Holy Sepulchre covers the spot upon which Christ was crucified, and the tomb in which his body was laid; we therefore attach no *Scriptural* interest to the many places within the city which are pointed out to the pilgrim as the representatives of the sacred spots. The garden of Gethsemane appears to indicate correctly the place which was the accustomed resort of Christ and his disciples, and in which he was betrayed. (John xviii. 1.) It is now an even plot of ground, enclosed with a stone fence, and containing a few olive-trees. Bethany is now a poor village, inhabited by a few Arabs: it is pleasantly and romantically situated, sheltered by the Mount of Olives, and abounding in trees and long grass.

In concluding this attempt to convey to the mind of the reader some idea of the situation of this celebrated city, to the remark of Mr. Jolliffe,‡ that the stranger *now* sees from the neighbouring elevations "a wild rugged mountainous desert, no herds depasturing on the summit, no water flowing through the valleys, but one rude scene of savage melancholy waste, in the midst of which the ancient glory of Judea bows her head in widowed desolation," we may add the observation of Mr. Carne,§ that the very situation of the town "on the brink of rugged hills encircled by deep and wide valleys, bounded by eminences whose sides *were* covered with groves and gardens, added to its numerous towers and Temple, must have given it a singular and gloomy magnificence, scarcely possessed by any other city in the world."

No. XIV.

THE COUNTRIES BETWEEN JERUSALEM AND ROME IN THE TIME OF THE APOSTLES, ILLUSTRATIVE OF THE TRAVELS OF ST. PAUL.

THE numerous important places which are embraced within the present Map, and even such of them as are mentioned in the New Testament, will be best explained by the map itself, which furnishes such information as we are possessed of in reference to the localities of the

* Robinson, 'Travels in Palestine and Syria,' vol. i. p. 105.

† 'Letters from Palestine,' vol. i. p. 105.

‡ 'Pict. Bible.' Heb. xiii. 12. Note.

§ 'Letters from the East,' p. 289.

places named in connexion with the labours of the Apostles, and we shall therefore here confine ourselves to a few explanatory remarks of a general nature, concluding with a brief notice of the cities which are interesting to the Scriptural student as the Seven Churches of Asia.

It is probably known to most of our readers that it has been a much-disputed question whether the island on which St. Paul and his companions were shipwrecked was that known in modern geography by the name of Malta, or an island in the Adriatic Sea now called Meleda: both of these islands having anciently borne the name of Melita. The principle arguments in favour of each of these hypotheses are stated by the editor of the Pictorial Bible, who concludes that "the weight of evidence of all kinds preponderates greatly in favour of Malta."* This conclusion is therefore adopted in our Map, the addition to which of an enlarged plan of that island enables us to direct attention to the inlet now called the Port of St. Paul, which the inhabitants have from time immemorial regarded as the "certain creek with a shore" which was discerned by the Apostle's companions at the dawn of day (Acts, xxvii. 39). Among numerous alleged memorials of St. Paul's visit to the island which are pointed out by the inhabitants, they believe the cathedral church, which bears his name, and is seated on the top of the hill on which Citta Vecchia, the ancient capital, is built, to occupy the spot on which the residence of Publius, the governor, anciently stood.† "The quicksands" which were an object of terror to the sailors are supposed to have been the broad shallow gulf, which the ancients called Syrtis Major; and which, from the shifting nature of the sands on its shores, and the general uncertainty of its bottom, was always a subject of terror to ancient navigators.

It is necessary to discriminate between the different senses in which the term "Asia" is used by the writers of the New Testament: in Acts, vi. 9, xix. 26, and other places, it appears to indicate the whole of the peninsula which is known as Asia Minor, or the countries between the Black and Mediterranean Seas. A portion of this, including Phrygia, Bithynia, Mysia, Lydia, Caria, Lycia, Pisidia, and Pamphylia, and corresponding apparently with the Lower Asia of Herodotus, i. 177, was also distinctively called Asia. The Asia of Acts, xvi. 6, and Rev. i. 11, comprehended, however, only Lydia and those parts of Mysia and Caria which were included in Æolia and Ionia; this contained the "seven churches" addressed by St. John. Few require to be told of the splendour to which the first of these, Ephesus, once attained, of its temple of Diana, accounted one of the wonders of the world, of its gorgeous palaces, its theatre and other erections, which made it one of the ornaments of Asia. A few ruined walls and fragments of broken columns, with some extensive subterranean vaults which demonstrate the solidity of its foundations, are all that now remains of its once celebrated temple. Among the remains of the city are the theatre, the scene of the tumult recorded in Acts, xix. 29, which occupied the side of a mountain, the seats rising one above another, and the whole being open to the sky, the stadium, the gymnasium, the fragment of a Corinthian temple, and numerous other public buildings: its modern representative is a poor village called Aia-solúk, which contains only a few cottages. Smyrna, which from very ancient times was a city of importance, is the only city in this region which can be regarded as in any way retaining its former prosperity; it is now one of the most important commercial cities of the Turkish Empire, containing a population which is estimated at about 120,000. Its interior presents the usual characteristics of Turkish cities, narrow and ill-paved streets, and gloomy walls, which disappoint the expectations raised by a distant view: lately, however, its buildings have been much improved in this respect, the houses of painted wood being supplanted by erections of stone. Pergamos, which once contained a library consisting of 200,000 volumes, is still, under the name of Bergamo, a flourishing town, with about

* Acts xxxvii. 27. Note.

† Ibid., xxxviii. 1. Note.

14,000 inhabitants. Thyatira, although inhabited, is now a poor town, with scarcely any remains of its ancient importance. Many of its houses are built of mud; its streets are narrow and dirty, and its whole appearance indicates poverty and degradation: it bears the modern name of Ak-hissar. The miserable village of Sart preserves the name of Sardis, once the capital of the Lydian empire, and one of the most splendid and opulent cities of the East. Its ruins, which are scattered over a verdant plain, are described as greatly gone to decay, and as filling the mind of the beholder with a sensation of extreme desolation. Philadelphia, which exists as a town under the name of Allah-shehr (the city of God), contains few remains of antiquity, a circumstance partly attributable to the numerous earthquakes to which the region in which it is situated is liable. It contained in 1820 five churches, besides twenty others which were not then in use: the number of houses was estimated at 3000, of which 258 were Greek, the rest Turkish. None of the seven churches have sustained so complete an overthrow, or present now so entire a desolation, as Laodicea, which from an inconsiderable place rose about the Christian era to the rank of one of the largest towns in Phrygia. It has repeatedly suffered from earthquakes. Among its ruins, which are entirely without inhabitants, are the usual public building of ancient cities, and the whole surface within the line of the city wall is strewn with pedestals and fragments: its site is now called Eski-hissar. For a more complete account of these cities we may refer to the notes to the Pictorial Bible, as well as to the works of Pococke, Chandler, Fisk, Arundell, and other travellers.

No. XV.

THE ROMAN EMPIRE IN THE FIRST CENTURY OF THE CHRISTIAN ERA.

FROM the period when Palestine, with the rest of Syria, became subject to the Roman power, the history of the Jews is no longer confined within the limits of the countries by which their native land is immediately surrounded, but gradually becomes connected with that of the inhabitants of the most distant parts of the then known world. In tracing their condition from this time until the downfall of the Roman power, and thence into modern times, the attention of the student is constantly directed to new scenes: countries remote from that which had hitherto been the chief theatre of action are brought before his notice, and the names of towns and other places occur which had previously been unknown or unregarded by him. We have therefore thought it desirable to include in this series a Map of the Roman dominions, and, as it was necessary, in accordance with the principle on which we have proceeded throughout, to choose some particular period at which to represent them, we have selected for this purpose the latter portion of the first century of the Christian era, when, with the single addition of Britain, the boundaries of the empire remained as they had been fixed by Augustus, being the ocean on the west, the Rhine and Danube on the north, the Euphrates and the Arabian desert on the east, and the deserts of Africa on the south.* It is, moreover, interesting to observe the relative station which Judea occupied in the scale of the great nations of the West, as we have hitherto seen the place which it filled in the vast empires of the East. Its comparative insignificance, in a geographical point of view, impresses on the mind more strongly the importance of those events which have deservedly attracted to this small region so much of the attention of mankind.

* Gibbon, 'Dec. and Fall of the Rom. Emp.' c. i.

In the proper names mentioned by the prophetic writers, allusion is supposed to be made to some of the countries of Europe and Northern Africa: the present Map affords us an opportunity of pointing out these. Chittim, mentioned in connexion with the commerce of the Tyrians (Ezek. xxvii. 6), has been variously applied to Cyprus, Macedonia, Italy, and the islands of the Ionian and Egean Seas; it appears probable that it is used in a general sense to express the islands and coasts of the Mediterranean, although particular parts of the whole may in some cases be understood. It seems to be used in the more extensive application in Num. xxiv. 24, and Dan. xi. 30; in which sense it also corresponds to the "Isles of the Gentiles" of Gen. x. 5, since the term 'Isles' appears to be used in Scripture to denote not only tracts of land *surrounded* by water, but also peninsulas and countries in general which could only be reached by water. It is still used in a similar sense by Oriental nations, as in the instance of the modern *Al-jeziráh* (the island), denoting Mesopotamia, the country between the rivers Tigris and Euphrates. Javan (Ezek. xxvii. 13) is to be taken as a general name for the Greek nation, of which Elishah (v. 7) is to be understood as a part: these names are traced in the Ionia and Elis (or Hellas) of the Greeks. Tarshish, a name which has already been noticed in connexion with the expeditions of Solomon, appears in Is. xxiii. 1, 6, 10, lxvi. 19, Ezek. xxvii. 12, and Jonah i. 3, to be applied in its primary signification to Tartessus, a most important commercial settlement of the Phœnicians on the coast of Spain, probably the first that was made beyond the Straits of Gibraltar, and which was for ages the emporium of the western commerce of the Tyrians. It will be seen from the Map that different opinions are entertained as to the exact situation of Tartessus; some making it correspond with Gades (now Cadiz), and others supposing it to have been an island which formerly existed at the mouth of the Bœtis or Guadalquivir. The name of Gomer (Ezek. xxxviii. 6) has been supposed to be traced in the Cimmerians, near the Palus Mæotis or Sea of Azof, the Cimbri, and many other nations; in this text, where it is mentioned along with Togarmah, it perhaps denotes the countries to the north and north-east of Armenia, and bordering on the Caspian Sea. The Libyans and Lydians (Jer. xlvi. 9; Ezek. xxx. 5),—in the Hebrew, *Phut* and *Ludim*,—appear to apply to the nomade tribes of the north-eastern part of Africa, and more particularly to those who occupied the country from Egypt to the Syrtis Major, the Libya Proper of the ancients. The former of these are conjectured to be the same as the Lubims who formed part of the army of the King of Egypt (2 Chron. xii. 3).

No. XVI.

MODERN PALESTINE.

SYRIA remained a province of the eastern portion of the Roman Empire until its conquest between the years 633 and 638, A.D., by the followers of Mohammed, Jerusalem being delivered up to the second of his successors, the Khalif 'Omar, in person, in 637, and Aleppo being taken the following year. From this period Palestine was subject to the Saracens until the establishment by the Crusaders of the Latin kingdom of Jerusalem, of which city they became the masters in 1099; this kingdom was destroyed by Saladin (1187), and the Crusaders finally expelled in 1291, from which time Syria continued subject to the sovereigns of Egypt until the conquest of both countries by Selim I., in 1517, when they were absorbed into the Turkish empire. Although frequently possessed by the rebellious subjects of the Porte, Syria has until recently remained in *nominal* subjection to the Turkish authority; the government of the territories of Damascus, Tripoli, Seyd, and Safet, and the districts of

Jerusalem and Nablous, with the privilege of conducting pilgrims to the holy places, was, in 1833, formally granted to Mohammed 'Ali, the revolted Pashá of Egypt, who is at present in possession of the whole of Syria.

It may be interesting to quote, from an Arabian historian of the fifteenth century, an account of one of the divisions of Syria known to the Moslems, as it appears to present some accordence both with the ancient and the more modern divisions of that country. "The first town in Syria is Bâyas (the ancient *Baia*), and the last Al-Arîsh. Syria is divided into five provinces or sections:—First, Palestine; . . . its first frontier town on the Egyptian road is Rafâh, or Al-Arîsh, next to this, Gaza, then Ramula, or Ramlat Phalistin (*Rama*). Of great cities in Palestine are Elia (*Jerusalem*), Ascalon, the city of Abraham (*Hebron*), and Sebaste, and Neapolis (Shechem).—Secondly, Hûran, whose remarkable places are, the great Tiberias and its lakes.—Thirdly, Al-Ghût (the irrigated land), wherein are traces of many sacred events. Its chief city is Damascus.—Fourthly, Emesa; one of its chief dependencies is the city of Salamît (Salamiah?)—Fifth, Kinnarin, (from Kinesrin, or old Aleppo?) whose chief city is Aleppo. Its dependencies are Samwîl and Antioch. Each of these provinces is again divided and subdivided into five prefectures and sub-prefectures."* More recently Syria has been politically divided into Pashâliks, the greater part of Palestine being comprehended within the Pashâlik of Damascus, as exhibited in the present Map: the country extending from Gaza to Jaffa sometimes constituted a separate division, under the name of the Pashâlik of Gaza.

We believe that the present Map, in the compilation of which the most recent information has been applied to the accounts of older travellers, faithfully represents, in so far as its scale will admit, the state of our knowledge of the geography of modern Palestine. That this is still very imperfect is evinced by the fact that every fresh account which we receive from that country brings with it the names of places of which we have hitherto never heard. Of the long list furnished by Mr. Moore and Mr. Calman of villages injured by the destructive earthquake which visited Palestine in 1837, very few of the names can be identified with those previously mentioned by travellers, and still fewer can be found on any map of the country.† Still our geographical knowledge of Palestine, especially of that part east of the Jordan, is immeasurably greater than it was at the commencement of the present century, a circumstance for which we are more indebted to Burckhardt than to any other individual. The recent observations of Dr. Robinson and the Rev. E. Smith promise, when fully given to the public, to offer some valuable contributions in this respect. That part of our Map which contains the Dead Sea and the country surrounding it has been adopted, with little variation, from that contained in the ninth volume of the Journal of the Royal Geographical Society, which has been constructed by Professor Berghaus from the observations of these gentlemen. This explanation will account for its differing in some respects from the other maps of Palestine contained in this Atlas.

We avail ourselves of this opportunity to add a few observations upon the Valley of the Jordan and its Lakes to the brief notices of the physical geography of the country which have already been supplied, confining ourselves to those circumstances which apply equally to its ancient and present condition. The commencing portion of this valley is narrow, but widens as it approaches the Bahr el Hûle into a fertile plain; the dimensions of this lake vary considerably with the season of the year, the northern part of it being dried up in summer and the rest becoming a mere marsh,—its waters are muddy and unwholesome; the dimensions assigned to it in the Map are an average deduction from the many statements on this subject. From thence to the Lake of Tiberias the river flows in a narrow valley, which is continued

* 'History of the Temple of Jerusalem.' Translated from the Arabic of Jalal-addîn Al-Sifâtî, by the Rev. J. Reynolds, London, 1836, p. 394.

† 'Pict. Hist. of Palestine.' vol. i. p. xciii.

round each side of that lake. A late traveller denies the existence of a small lake, which is placed, on the authority of Dr. Richardson, between the Bahr el Húle and the Lake of Tiberias. The last-mentioned lake, variously called in the New Testament "the Lake of Gennesareth" (Luke v. i), "the Sea of Tiberias" (John xxi. 1), and "the Sea of Galilee" (John vi. 1), has long been remarkable for the sweetness and softness of its water,* which is described by modern travellers as being as clear as crystal, and sweet, cool, and refreshing to the taste. Like all bodies of water surrounded by mountains, this lake is liable to whirlwinds, squalls, and sudden gusts, which are, however, of short duration; there is a current through its breadth, even to the shore, and the Jordan is distinguishable in its passage through it by the smoothness of the water in that part. That portion of the valley of the Jordan which extends from the Lake of Tiberias to the Dead Sea is about five miles broad in its northern part, but widens as it advances southward, forming, on the west, the valley of Jericho. The great depression of this portion of it below the level of the country to the westward has already been noticed (p. 15), and that it is similarly circumstanced with reference to that on the east is evident from the fact that Jeraish, which is not more than thirty miles from the Jordan, is 2000 feet *above* the level of the Mediterranean.† The ascent of the elevations which bound the valley is therefore much steeper than the descent on the opposite side, so that they are rather cliffs than mountains; and from this great depression results the extreme heat by which it is characterised. The river itself flows in a lower valley, about three quarters of a mile broad, which is about forty feet below the general level of the plain, to which its appearance presents a striking contrast; this lower part being covered with trees and luxuriant herbage, while the plain above it is in general a parched desert. The soil of the whole plain is sandy, and is not naturally fertile. The banks of the river are fourteen or fifteen feet high when at its lowest ebb: its width varies considerably with the season of the year, from thirty to one hundred yards; when swollen by the winter rains, it is a deep and rapid stream. The term "Dead Sea" given to the lake into which the Jordan flows is peculiarly applicable to it from the extreme appearance of desolation presented by the country around, and the general absence of animal and vegetable life. Its waters are intensely salt, containing, according to the analysis made by Dr. Marcet, nearly one-fourth of their weight in salts; as they are much heavier than sea-water, they possess also greater buoyancy. Most of the exaggerated statements about this lake, such as the "apples of Sodom," beautiful to the sight, but containing only dust and ashes,—the doleful sounds and suffocating vapours issuing from it,—the sometimes visible remains of the cities submerged in it,—are now disproved; and although we have no evidence that its waters contain any living creatures, yet birds have frequently been seen to fly across them and skim their surface without sustaining any harm. Soundings which have lately been taken show the Dead Sea to have, in some places, a depth of more than 300 fathoms.‡ The water is perfectly clear and transparent, while that of the Jordan, which is nearly fresh, is muddy, and discolours the lake with its yellow current. It is not ascertained whether the asphaltum or bitumen which is found floating on the lake, as well as on its western shore, rises from the bottom of its bed, or originates in the rocks on its eastern border. The plain which extends to the south of the Dead Sea possesses a saline and sandy surface, and is terminated by a chain of cliffs of sandstone, from sixty to seventy feet high: there is reason to believe it was formerly covered by the waters of the lake.

* Josephus, 'Wars', b. iii. c. 10.

† 'Journ. of Royal Geog. Soc.', vol. vii. p. 456.

‡ Ibid.

No. XVII.

PART OF ARABIA, COMPRISING THE PENINSULA OF MOUNT SINAI
AND THE ADJACENT COUNTRY EXTENDING TO
PALESTINE AND EGYPT.

FOR that portion of the present Map which lies between the Peninsula of Sinai and Palestine we are almost solely indebted to the observations of the gentlemen whom we have already so often named, the Count de Bertou, and Messrs. Robinson and Smith, the first travellers who have furnished us with the means of attempting even a tolerable representation of the nature of the desert between those places. We have already stated the main conclusion at which these gentlemen arrived, that "in the present state of things, the river Jordan never could have flowed into the Ælanitic Gulf (Gulf of 'Akabah)"; and, in adding a few remarks in relation to this part of the Map, it will be best to follow the route taken by the former of them, viz., from Hebron to 'Akabah. In speaking of the impressions produced by that part of his journey which had lain through the country immediately before reaching the Dead Sea and the plain of El Ghor which extends to the south of it, M. de Bertou observes that "he had hitherto seen nothing to compare with the mountains of Zo'arah and Esdûm. Here is desolation on the grandest scale and beyond what the imagination of man could conceive,—it must be seen,—to describe it is impossible. In this striking and solemn waste, where nature is alike destitute of vegetation and inhabitants, man appears but an atom,—all around is enveloped in the silence of death: not a bird, not even an insect, is seen! The regular step of our camels returned a dull sound, as if the earth were hollowed beneath their feet; the monotonous chant of the camel-driver accompanied at times the step of this inhabitant of the desert, but was suddenly stopped, as if he feared to awaken nature. . . . Everything seemed to combine to make the landscape a scene awfully sublime." *

Passing through the plain of El Ghor, the party entered the channel of Wadî 'Arabah, "which at first had the appearance of the bed of a great river, and if its slope were not visible *towards* the Dead Sea, one would exclaim on seeing it, 'This is really the bed of the Jordan;' it is, however, the bed of a torrent which *flows in an opposite direction, viz., from south to north, and falls into El Ghor*. At present (April) here is no water; its breadth, which is from 250 to 300 yards, is filled with tamarisks; it extends in a S.S.W. direction, and is bounded by almost vertical banks of grey freestone, about 150 feet in height." This applies to the *lower* channel which carries off the waters of the hills that bound on the *west* the wide valley of El 'Arabah. Another channel of a similar description, but broader, called Wadî Jîb, which begins to the south of Mount Hor, and contains traces of an immense volume of water which, in the rainy season, flows northward into El Ghor, appears to extend along the foot of the hills on the *eastern* side of the same great valley.† As M. de Bertou advanced, the Wadî became wider, assuming the aspect of a desert, and seeming to ascend; the hills on each side decreased in height, and soon disappeared altogether on the left. After passing Ain-el-Ghamar, a spring of bad water, the Wadî is gradually lost in the slightly undulating plain which extends towards the mountains in the east. From the junction with El 'Arabah of Wadî Tahl (through which Burckhardt passed in 1812 in travelling from Wadi Mousa to Cairo), the Arabs give the name of El 'Akabah (the ascent) to the southern prolongation of the Wadî 'Arabah, so that this spot seems to be the line which separates the waters flowing to the Dead Sea from those discharged into the Red Sea. "Indeed," observes M. de Bertou, "it is impossible to mistake the two slopes; one *to the north*, the other *to the south*." The features observed in the remainder of the route to 'Akabah and thence back again, by Petra, to the hor-

* 'Journ. of Royal Geog. Soc.,' vol. ix, p. 280.

† Ibid p. 305.

ders of Palestine, do not, for our purpose, require any further illustration than that afforded by the Map itself. That the general level of the western deserts is higher than that of the Wadi el 'Arabah (using that term in its most extensive sense, as denoting the whole breadth of the wide valley which extends between the Dead Sea and the Gulf of 'Akabah) is remarked by Burckhardt (who, it should be remembered, crossed the valley near its culminating point or summit level), and also by Professor Robinson, who, travelling north-westward from 'Akabah, found himself, on reaching the summit of the western mountains, higher than the peaks which he had seen from below and through which he had just ascended.*

Burckhardt thought that the level of this western desert (which Professor Robinson estimates at from 1200 to 1500 feet above the sea) was 1000 feet below that of the eastern desert; so that the latter must be elevated nearly 2500 feet above the Mediterranean. The hills which bound the valley of 'Arabah on the west are not above half as high as those on the east; the only estimate which we have seen of the height of the eastern range is that of M. de Bertou, who says that Mount Hor, the highest summit among it, "rises 1500 feet above the level on which it is placed."† As it does not clearly appear to which portion of the country surrounding Mount Hor the remark of M. de Bertou is intended to apply, we refrain from making any conjecture as to its probable elevation above the level of the sea, merely remarking that the height of the whole eastern chain appears much greater as viewed from the valley of 'Arabah than from the eastern plains, in consequence of the great elevation of the latter.

The summits of Mounts St. Catherine, Sinai, Serbal, and Om Shomar, the most remarkable among the central mountains of the peninsula of Sinai, rise to a height of about 8000 feet above the level of the neighbouring valleys, which are themselves elevated from 500 to 600 feet above the level of the surrounding sea.‡ According to the barometrical measurements recently made by Mr. Russegger, Mount St. Catherine, the highest summit in the peninsula, rises 8168 French, or 8707 English, feet above the sea.§ Mount Serbal (which, in accordance with the editor of the 'Pictorial Bible,' we have considered as the proper Mount Sinai of Scripture) was ascended by Burckhardt, to whom it appeared very little lower than Mount St. Catherine, and higher than all the other peaks. The general characteristics of these mountains are depicted in the description given by Laborde of the view from the summit of Mount Sinai (*Jebel Mousa*), from which point he observes that the eye sought in vain to catch some prominent object among the chaos of rocks which were tumbled around the base and vanished in the distance in the form of raging waves. He distinguished, however, the Red Sea, the mountains of Africa, and some summits of mountains which were easily recognisable by their shapes; as Om Shomar by its rounded masses, Serbal by its shooting points, and El Tyh by its immense prolongation.||

In concluding the notice of this Map we may observe that the line of coast of the Gulfs of Suez and 'Akabah is copied from the beautiful survey of the Red Sea which has recently been completed by Lieutenants Careless and Moresby of the East India Company's Navy, which has for the first time enabled us to delineate correctly the shores of this interesting region.

No. XVIII.

ARABIA AND ETHIOPIA.

OF that portion of Arabia, lying between Egypt and Palestine, to which the greatest scriptural interest is attached, as being the scene of the most important events in the early history of the Hebrew nation, separate Maps, both ancient and modern, have already been given. The

* 'Journ. of Royal Geog. Soc.,' vol. ix. p. 295.

† Ibid., p. 283.

‡ 'Pict. Hist. of Palestine,' vol. i. p. xlvii.

§ 'Athenæum,' No. 600. Report of Meeting of Geog. Soc.

|| 'Journey through Arabia Petrea.'

present general map of a country closely bordering on Palestine, and many of the inhabitants of which preserve to the present day the manners and institutions of the patriarchal ages, can however scarcely fail of being interesting to the scriptural reader.

Of the interior of the vast peninsula of Arabia but little is known: it is believed to consist of an elevated table-land, crossed in various directions by chains of mountains. This table-land, the centre of which constitutes the province of Nejd, is supported on three sides by ridges of mountains, which descend, in successive terraces, towards the sea, leaving between them and the coast a belt of low land of varying width, called Tehameh, which extends all round the peninsula. For much of the information which we possess in relation to the portions adjacent to the coast, particularly on the south and east, we are indebted to the officers of the Indian navy, whose recent survey of the Red Sea, with that of the Persian Gulf completed in 1829, enables us to delineate correctly those parts of the coast of Arabia which are bordered by them. Of the survey of the south coast which is now in progress, the only portion yet laid before the public is that from the Straits of Bab-el-Mandeb eastward to Misenát ($50^{\circ} 43' E.$ long.), of which also we have availed ourselves in this Map. The height of the mountains on the Arabian shore of the Red Sea appears rarely to exceed 6000 feet, and, on an average, not to reach a greater elevation than from 2000 to 3000. On the southern coast several ranges are mentioned as being from 5000 to 6000 feet in elevation, the one of them, Jebel Yáfa'i, being 6500 feet high.* On the east, the highest points of the range of Jebel Akhdar, in the province of Omán, were ascertained by Lieutenant Wellsted to be 6000 feet above the level of the sea. These bordering mountains of Arabia, and the elevated valleys contained between them, are advantageously distinguished both from the high and cold regions of the interior and the low sultry plains of the coast by possessing a temperate climate and an abundant supply of water. In them, and in the few oases which are scattered over the desert adjacent to them, are found many spots of which the productiveness amply repays the cultivation bestowed upon them, and which possess a vegetation so luxuriant as to seem to the observer to justify the appellation of "Happy" which was anciently given to a portion of Arabia. In describing a visit to some remarkable ruins on the southern coast, called by the natives Nakab-el-Hajar, made during the survey by the Indian navy, Lieutenant Wellsted observes that, "Fields of *dhurrah* (a coarse kind of millet), dokhu, tobacco, &c., extended as far as the eye could reach—their verdure of the darkest tint. Mingled with these we had the soft foliage of the acacia, and the stately but more gloomy aspect of the date-palm,—while the creaking of the numerous wheels with which the grounds are irrigated, and several rude ploughs drawn by oxen in the distance,—together with the ruddy and lively appearance of the people, and the delightful and refreshing coolness of the morning air,—combined to form a scene which he who gazes on the barren aspect of the coast could never anticipate being realized."† The whole of the province of Yemen, to which the appellation of "Arabia Felix" is considered as more properly belonging, possesses an abundant fertility wherever water is to be found, producing, in addition to coffee, of which it is generally regarded as the native country, and other tropical plants, many of the fruits of more temperate climates. In some of the elevated valleys of the Hedjaz, also, are found figs, apricots, peaches, apples, almonds, and pomegranates, and vines bearing fruit of the richest description.‡ Many spots in the province of Omán, on the south-east, possess a similar fertility, fields of corn and sugar-cane stretching in all directions, and bordered with almond, citron, and olive-trees, calling forth expressions of admiration from the astonished traveller.§ Still these cultivated valleys and oases bear but a small proportion to the extent of the country, the greater part of which is occupied by immense deserts, the

* 'Memoir on the South Coast of Arabia,' by Captain B. Haines. Journ. of Royal Geog. Soc., vol. ix. p. 137.

† 'Journ. of Royal Geog. Soc.' vol. vii. p. 26.

‡ Burckhardt's 'Travels in Arabia,' vol. i. p. 122.

§ 'Narrative of a Journey into the Interior of Omán,' by Lieut. Wellsted. Journ. of Royal Geog. Soc., vol. vii. p. 107.

surface of some parts of which is hard and gravelly, while other parts consist of vast plains of loose drift-sand, which none but the hardy Bedouins dare attempt to cross. On the scanty vegetation which the rains of winter and spring produce in these districts, the native Arab, in all ages preserving his independence, now pastures his flocks, removing, as occasion requires, from place to place, and presenting in his habits and feelings a monument of the character which the physical conformation of such a country indelibly stamps on its inhabitants.

Nos. XIX AND XX.

WESTERN ASIA, AND PERSIA, &c. (MODERN).

As it is the particular object of this work to place before the student successive illustrations of the condition of Palestine and the countries which derive interest from their connexion with it, it has appeared desirable to append to the series these Maps, which exhibit the modern geography of the regions which have passed under his notice. While they enable him to notice the names at present borne by localities and districts with which scriptural geography has made him familiar, and in many instances to trace the ancient in the modern appellations, it is also their particular object to illustrate the 'Notes' to the 'Pictorial Bible,' the frequent mention in which of places in various parts of the East seems to render such an accompaniment necessary. As the object of their insertion here is thus merely secondary to the more direct illustrations of the geography of the Scriptures which have already passed under notice, it would be manifestly foreign to our purpose to offer any remarks upon the features, either natural or political, of the countries which they embrace. We may, however, avail ourselves of this opportunity of acknowledging our obligations to the observations of Mr. Brant,* Lieutenant-Colonel Shiel,† Mr. W. J. Hamilton,‡ and Major Rawlinson,§ for much of the information, in reference to the respective districts which they visited, which is embodied in them and the ancient maps of the same countries. Mr. Brant, in conjunction with Mr. A. S. Glascott, R. N., has also made a more recent and most valuable contribution to geography in the course of a journey of 900 miles through a very imperfectly-known part of Armenia, in the course of which, in addition to the astronomical determination of the position of many places, and numerous barometrical observations on the elevation of the country between the Black Sea and Mósul on the Tigris, which give for the town of Erz-rúm an elevation of 6100, and for the Lake Van 5470, feet above the level of the sea, the last-named body of water has been ascertained to extend nearly thirty miles more to the north-east than it is represented as doing in any maps yet published.||

* 'Journey through a part of Armenia and Asia Minor, in 1835.' *Journ. of Royal Geog. Soc.*, vol. vi. p. 187.

† 'Notes on a Journey from Tabriz, through Kúrdistán, &c., to Sulimányeh,' 1836. *Ibid.*, viii. 54.

‡ 'Notes on Journeys in Asia Minor, in 1836 and 1837.' *Ibid.* vii. 34, and viii. 137.

§ 'Notes on a March from Zoháb to Khúzistán, and thence through the province of Luristán to Kirmánsháh, in 1836.' *Ibid.* ix. p. 26.

|| 'Athenæum,' No. 634.—1839.

INDEX OF SCRIPTURAL GEOGRAPHY.

THE following Index comprises the names of all those places mentioned in the Bible of which the positions can be determined with sufficient accuracy to warrant their delineation upon a Map; those names, therefore, which it does not contain are to be understood as *intentionally* omitted, from the impossibility, in the present state of our knowledge, of ascertaining the situation of the localities to which they were applied. As it has appeared desirable, in such a work as the present, to place before the eye of the student the evidence which geography affords of the connexion of one period of history with that by which it was preceded, the Classical and the Modern are added to the Scriptural names in those cases in which the narratives of historians or travellers render it practicable to do so. To preserve a distinction between these denominations, the classical names are enclosed within a parenthesis, thus (Heliopolis), and the modern are in italic characters, thus, *Ba'labek*.

In cases where the names of districts or extensive tracts of country occur, the Latitude and Longitude given is that of the principal town which they contained; in the names of tribes, and a few others which do not possess a distinguishing feature of this kind, the *centre* of the territory to which the name is supposed to have been applied has been adopted as the point most convenient for reference.

The extent of Seas, Lakes, and ranges of Mountains, is shown by the insertion of the Latitude and Longitude of their extreme north and south, and east and west points; in the names of Rivers, the Latitude and Longitude of their sources is in all cases given. Where different positions have been assigned to a place by various biblical critics, the situation of each of the spots thus distinguished is in most cases pointed out by the Index.

It is scarcely necessary to observe that the Latitude is in every case *north* of the equator: the Longitude, which is calculated from the meridian of Greenwich, is *east*, with one or two exceptions, which are noticed as they occur.

It may be remarked, in conclusion, that the figures of reference in the last column relate to the Explanatory Notice appended to each Map, as well as to the Map itself, and to these explanations the student is referred for such information as the Maps are not calculated to convey.

Name of Place.	Latitude.	Longitude.	No. of Map.	Name of Place.	Latitude.	Longitude.	No. of Map.
Abana, River	33.36 33.26	35.59 35.57	VII.	Almon, or Alemeth . .	31.51	35.29	V.
Abarim, Mountains of .	31.52	35.55	V.	Almon-diblathaim, Beth-	31.41	36.4	VII.
Abdon, or Hebron . .	33.18	35.26	IV.	diblathaim, or Diblath.	33.12	35.20	VII.
Abel, Abel-beth-maachah,				Aluth, <i>Aieleh</i>	29.3	33.23	III.
or Abel-maim	33.26	35.39	VII.	Alush	28.50	33.40	
Abel-meholah	32.25	35.33	VII.	Amalekites	30.50	34.50	II. III.
Abel-mizraim	31.53	35.40	II.	Ammonites	32.3	36.10	IV.
Abel-shittim, or Shittim	32.0	35.47	III.	Amorites	31.30	35.25	II. III.
Abila, or Abel	33.38	36.12	XII.	Amorphites	32.53	36.7	
Abilene	33.38	36.12	XII.	Amphipolis, <i>Emboli</i> .	40.52	23.52	X. V.
Accad, (Sittace,) <i>Tel Nim-</i>				Anathoth	31.48	35.19	V.
<i>rud</i>	33.28	44.12	I.	Anem, or En-ganmin .	32.31	35.25	VII.
Accho, or Ptolemais, <i>Akka</i>	32.56	35.4	IV.	Aner	32.31	35.5	VII.
Achaia	37.58	23.43	XIV.	Anim	31.21	35.13	V.
Achmetha, (Ecbatana,) <i>Hamadân</i>				Antioch (in Syria), <i>Antakia</i>	36.13	36.8	XI.
.	34.46	48.33	IX.	Antioch (in Pisidia), <i>Yalobâch</i>			
Achshaph, or Achzib, <i>Zib</i>	33.2	35.6	IV.	. . . . .	38.18	31.22	XIV.
Adadah	31.14	35.14	V.	Antipatris	32.12	34.58	XII.
Adar, or Hazar-addar .	30.45	34.54	IV.	Antonia, Castle of . .	31.46	35.17	XIII.
Adramyttium, <i>Adramyti</i>	39.34	26.58	XIV.	Aphek, or Aphik . . .	33.28	35.35	IV.
Adria, Sea of	36.0	18.0	XIV.	Aphek, or Aphekah .	31.44	35.9	V.
Adullam	31.38	34.4	V.	Aphek	32.37	35.23	IV.
Adummim	31.47	35.29	V.	Aphrah	31.58	35.28	VII.
Ænon	32.29	35.43	XII.	Apollonias, <i>Arzif</i> . .	32.17	34.50	XII.
Ahlab	33.21	35.17	VII.	Appii Forum	41.29	13.2	XIV.
Al, Aiath, or Hai . . .	32.0	35.24	VII.	Ar, Rabbath-moab, or Kir-			
Aijalon, or Ajalon, <i>Yâlon</i>	31.54	35.1	IV.	hareseth, <i>Rabba</i> . .	31.23	35.57	IV.
Ain, or Ashan	31.34	34.51	IV.	Arabah, or Beth-arabah	31.50	35.35	V.
Akrabbim, Ascent of, or				Arad, or Bered . . .	31.8	35.11	IV.
<i>Maaleh-akrabbim</i> . .	31.5	35.28	V.	Aram-naharaim, or Padan-			
Alemeth, or Almon . .	31.51	35.29	V.	aram, (Mesopotamia) .	37.5	38.55	I.
Alexandria	31.12	29.55	XIV.	Aram, (Syria)	33.27	36.25	I.

Name of Place.	Latitude.	Longitude.	No. of Map.	Name of Place.	Latitude.	Longitude.	No. of Map.
Ararat, or Armenia . . .	39.20	45.20	I.	Beth-arabah, or Arabah . . .	31.60	35.35	V.
Ararat, Mts. of, <i>Agridagh</i> . . .	39.42	44.18	I. IX.	Beth-aven	31.59	35.22	V.
Argub	33. 8	36. 0	IV.	Beth-barah	32. 2	35.38	V.
Arimathæa, or Ramah, <i>Ramleh</i>	31.59	34.54	XII.	Beth-car	31.47	35. 4	V.
Arnon, R. <i>Wadi Modjeb</i> . . .	31.12	36.23	III.	Beth-diblathaim	31.41	36. 4	VII.
Arzer, <i>Agra</i>	32. 4	36. 0	VII.	Beth-el, or Luz, <i>Beit-in</i> . . .	31.58	35.20	II. VII.
Arzer, <i>Ara'yr</i>	31.32	36. 5	VII.	Bethesda, Pool of	31.46	35.17	XIII.
Arzer, or Arouel	31.11	35. 4	V.	Beth-ezel	31.58	35.20	V.
Arphad, or Arvad, (Aradus), <i>Is. of Ruad</i>	34.50	35.50	XI.	Beth-haran, (Livias)	31.57	35.48	IV.
Arumah	32.12	36.21	VII.	Beth-hoglah	31.49	35.39	V.
Arkites	34.36	35.58	I.	Beth-haccereem, <i>Mountain of the Franks</i>	31.38	35.20	V.
Ascalon, Ashkelon, or Askelon, <i>Ascalan</i>	31.41	34.33	VI.	Beth-horon, Upper	31.56	35.10	V.
Ashan	31.40	35. 3	V.	Beth-horon, Nether	31.56	35.10	V.
Ashan, or Ain	31.34	34.51	IV.	Beth-jesimoth, or Jeshimon	31.54	35.44	III.
Ashdod, (Azotus), <i>Esdud</i> . . .	31.47	34.42	V.	Beth-lehem, Beth-lehem, Ephratah, or Ephrath, <i>Beit-el-lahm</i>	31.41	35.17	V.
Ashdod, pisgah	31.51	35.54	V.	Beth-lehem	32.56	35.24	IV.
Ashteroth-karnaim, Ashteroth, or Beeshterah, <i>Mezarib</i>	32.52	36.18	II.	Beth-lehem	33.26	35.56	VII.
Asia (proper)	38.30	27.57	XIV.	Beth-meon, <i>Myun</i>	31.52	36. 9	IV.
Asshur, or Assyria	36.23	43. 0	I.	Beth-nimrah, or Nimrah, <i>Nymrein</i>	32. 6	35.44	IV.
Assos, <i>Beriam</i>	39.30	26.18	XIV.	Beth-peor	31.48	35.59	V.
Ataroth-addar, or Ataroth Athens	31.56	35. 9	IV.	Beth-phage	31.46	35.19	XIII.
Atroth-shophan, or Zaphon	37.58	23.43	XIV.	Beth-rehob, or Rehob, <i>Hereiba</i>	33.28	35.48	VII.
Attalia	32.26	35.46	IV.	Beth-saida, <i>Beit-sida</i>	32.55	35.41	XII.
Ava, or Ivah, <i>Hawaz</i>	36.52	30.45	XIV.	Beth-saida, (Julias)	33. 4	35.49	XII.
Aven, On, or Beth-shemesh . . .	31.20	48.52	IX.	Beth-shan, or Beth-shean, (Scythopolis), <i>Bisan</i>	32.37	35.39	VII.
Aven, Plain of	30.10	31.23	VIII.	Beth-shemesh	31.46	35. 2	V.
Avims, Avites, or Hivites . . .	34. 6	36.10	VII.	Beth-shemesh, On, or Aven, (Heliopolis), <i>Matariach</i>	30.10	31.23	VIII.
Azekah	32.17	35.20	II.	Beth-tappuah	31.34	35. 7	V.
Azem	31.43	35. 5	V.	Beth-zur	31.36	35.15	V.
Azmaveth, or Beth-asma- veth	31.47	34.31	IV.	Bezek	32.21	35.28	IV.
Azmou	31.47	35.13	VII.	Bezek	31.37	35.12	V.
Azzah, or Gasa	31.27	34.27	II.	Bezer in the Wilderness . . .	31.39	36.17	IV.
Baalath, (Heliopolis), <i>Ba'at-bek</i>	34. 1	36.11	VII.	Bileam, or Ibleam	32.35	35.18	VII.
Baal-hermon, Mount Hermon, or Senir	33.32	35.58	VII.	Bithron	32.34	35.54	VII.
Baalah, or Kirjath-jearim . . .	31.49	35. 8	IV.	Bithynia	40.48	29.54	XIV.
Baal-meon, or Beth-meon . . .	31.52	36. 9	IV.	Bochim	32. 9	35.22	V.
Baal-perizim	31.45	35.16	V.	Boscath, or Bozkath	31.35	35. 2	V.
Baal-shalisha	32.13	35. 5	IV.	Bozrah (of Edom), <i>Bozra</i> . . .	32.34	36.40	VII.
Babel, or Babylon, <i>Birs-Nimrud</i>	32.22	44.26	I. IX.	Bozrah (of Moab)	31.39	36.17	VII.
Babylon, — <i>Birs-Nimrud</i> , <i>Mujelibeh</i> , <i>Amran</i> , <i>Kasr</i> , &c.	32.27	44.29	IX.	Cabul	33. 8	35.23	IV.
Babylonia	32.27	44.29	IX.	Cabul, Land of	33.10	35.16	VII.
Bahurim	31.47	35.21	V.	Cæsarea, <i>Kaisariyeh</i>	32.30	34.52	XII.
Bashan	32.57	36. 7	IV.	Cæsarea Philippi, <i>Baneas</i>	33.22	35.42	XII.
Beer, or Beeroth, <i>Bir</i>	31.54	35.19	V.	Calah	36. 0	39. 0	I.
Beer-sheba, or Sheba, <i>Bir-es-sab</i>	31.13	34.53	XVI.	Calah	36. 2	43.30	I.
Beeshterah, or Ashteroth . . .	32.52	36.18	IV.	Calneh, or Canneh, (Ctesiphon), <i>Tauk-i-kasrah</i>	33. 7	44.35	I. IX.
Bela, or Zoar	31.11	35.36	II.	Calno	33. 7	44.35	IX.
Bene-berak	31.57	34.46	V.	Camon	32.53	36. 5	VII.
Beon, Baal-meon, or Beth-baal-meon, <i>Myun</i>	31.52	36. 9	IV.	Cana, <i>Kana</i>	32.52	35.29	XII.
Berachah, Valley of	31.34	35.30	V.	Canaanites	32.45	35.20	II.
Berea	40.35	22.16	XIV.	Canneh, or Calneh, (Ctesiphon)	33. 7	44.35	IX.
Bered, or Arad	31. 8	33.11	II.	Capernaum, near <i>Ain-el-fin</i>	33. 0	35.44	XII.
Berothai, or Chun	34. 1	36.11	VII.	Caphtor	30.57	30.52	III.
Besor, Brook, <i>Wadi Gaza</i> . . .	31.32	34.56	V.	Cappadocia	38.42	35.20	XIV.
Betah, or Tibhath	34.37	37. 8	VI.	Carchemish, (Circesium), <i>Kerkisayah</i>	35.15	40.16	VI.
Bethany	31.46	35.19	XIII.	Carmel, <i>Karmel</i>	31.25	35.16	V.
Bethar	32.22	34.55	VII.	Carmel, Mount	32.53	34.58	IV.

Name of Place.	Latitude.	Longitude.	No. of Map.	Name of Place.	Latitude.	Longitude.	No. of Map.
Cedron, or Kidron, Brook	31.47	35.18	v. xiii.	Elim, <i>Wadi Gharendel</i>	29.28	33.8	iii.
Cenchrea, <i>Kenkries</i>	37.54	23.0	xiv.	Elkosh	33.4	35.12	vii.
Chaldea, or Chaldæa (proper)	30.61	46.5	ix.	Elon, or Elon-beth-hanan	36.47	43.0	xix.
Charran, or Haran, <i>Har-ran</i>	36.46	39.10	i.	El-paran	31.56	35.0	v.
Chebar, Riv., <i>Khabûr</i>	37.18	39.26	ix.	Eltekeh, <i>Tukrair</i>	30.20	34.30	ii.
Chephirah	31.53	35.12	iv.	Emims	31.46	34.39	v.
Cherith, Brook	32.35	35.52	vii.	Emmaus, <i>Gebeby</i>	31.51	36.2	ii.
Chinnereth	32.59	35.43	iv.	Endur, near <i>Danûny</i>	31.51	35.12	xii.
Chinnereth, Sea of, — Sea of Galilee, Lake of Genesareth, or Sea of Tiberias, <i>Bahr el Tabarich</i>	32.49 to 33.3	35.42 to 35.53	iv.	Engannim, <i>Jenin</i>	32.42	35.31	vii.
Chios, <i>Khio</i>	38.20	26.9	xiv.	Engedi, or Hazazon-tamar, <i>Ain Jiddi</i>	32.31	35.25	vii.
Chisloth-tabor, <i>Eksal</i>	32.45	35.28	iv.	En-mishpat, or Kadesh	31.18	35.25	v.
Chittim (see expl. notice.)			xv.	En-rogel, or Pool of Siloam	30.41	35.20	ii.
Chor-ashan, or Ashan	{ 31.34 31.40	{ 34.51 35.3	v.	En-shemesh, Waters of	31.46	35.18	xiii.
Chorazin	33.1	35.44	xii.	En-tappuah, or Tappuah	31.47	35.18	xiii.
Chun, or Berothai	34.1	36.11	vi.	Ephen-dammim, or Paddammim	32.19	35.34	iv.
Cilicia	37.0	34.53	xiv.	Ephesus, <i>Aia-soluk</i>	31.43	35.4	v.
Clauda, Isle of	34.60	24.3	xiv.	Ephraim	37.55	27.20	xiv.
Cnidus	36.40	27.20	xiv.	Ephraim, or Ephraim	32.1	35.16	v.
Colosse, (Colosse,) near <i>Rhondas</i>	37.51	29.33	xiv.	Ephraim, Mount	31.50	35.24	xii.
Cous, or Cos, Isle of, <i>Kos</i>	36.52	27.15	xiv.	Ephraim, Wood of	32.15	35.15	iv.
Corinth	37.56	22.52	xiv.	Ephraim, Wood of	32.28	35.58	vii.
Crete, Isle of, <i>Candia</i>	35.29	23.53	xiv.	Ephrath, or Beth-lehem	31.41	35.17	ii.
Cush, (Ethiopia)	16.66	33.56	xviii.	Erech, <i>Irak</i> or <i>Irak</i>	31.22	45.50	i.
Cush, or Cutha, (Susiana), <i>Khuzistan</i>	21.0	49.0	ix.	Eschol, Brook or Valley of	31.41	35.14	v.
Cyprus	35.11	34.0	xiv.	Eshtaol	31.48	35.1	iv.
Cyrene, <i>Grennah</i>	32.60	21.49	xiv.	Eshtemoa, Eshtemoah, or Eshtemoh	31.22	35.10	v.
Damascus, <i>El-Sham</i>	33.27	36.25	ii.	Etam, or Ether	31.27	34.46	iv.
Dan, Dan-jaan, Laish, or Leshem, (Caesarea Philippi)	33.22	35.42	ii. xii.	Etham, <i>Ajeroud</i>	30.6	32.33	iii.
Debir, or Lo-debir	32.27	36.10	iv.	Etham, or Shur, Wilderness of, <i>El Atha</i>	29.45	32.50	iii.
Debir, Kirjath-sanneh, or Kirjath-sepher	31.26	35.8	iv.	Ether, or Etam	31.27	34.46	iv.
Decapolis (see Note on Map)			xii.	Ethiopia, or Cush (Gen. ii. 13.)	31.0	47.0	i.
Derbe, <i>Devli</i>	37.18	33.51	xiv.	Euphrates, River, <i>Frat</i>	{ 40.7 39.10	{ 41.22 43.58	i. xviii.
Diblah, or Almon-diblahaim	31.41	36.4	vii.	Ezion-gaber, or Ezion-geber	29.28	35.7	iii. vi.
Dibon, <i>Diban</i>	31.86	36.6	iii.	Fair Havens, (Kalos-Limenas)	34.57	24.50	xiv.
Dimnah	32.61	35.99	iv.	Gaash, Brooks of	32.4	35.11	vii.
Dimon, or Dibon	31.36	36.6	iv.	Gaash, Hill of	32.6	35.8	v.
Dophkah	29.8	33.17	iii.	Gaba, or Geba	31.53	35.16	v.
Dor, <i>Tortura</i>	32.38	34.54	iv.	Gadarenes, (Gadara), <i>Omkeis</i>	32.45	35.59	xii.
Dothan	{ 33.4 32.29	{ 35.44 35.27	ii.	Galatia	39.56	32.50	xiv.
East Sea, Salt Sea, or Sea of the Plain, (Lacus Asphaltites), <i>Bahr Lât</i>	31.10	35.29	iv.	Galeed, Jegar-sabadutha, or Mizpah	32.36	36.16	ii.
Ebal, Mount	32.18	35.21	iv.	Galilee	32.52	35.21	xii.
Ebenezer	31.47	35.6	v.	Galilee of the Gentiles, or Upper Galilee	33.14	35.31	xii.
Edar, Tower of	31.36	35.16	ii.	Galilee, Sea of, &c.	{ 32.49 33.3	{ 35.42 35.53	{ xii. xii.
Edom, Land of	30.20	35.37	iii.	Gareb, Hill	31.46	35.17	xiii.
Edrei, <i>El Draa</i>	32.55	36.20	iv.	Gath	31.45	34.53	v.
Eglon	31.36	35.4	iv.	Gath-hepher, or Gittah-hepher	32.51	35.24	vii.
Egypt, River of, or Sihor, <i>Wadi Arish</i>	30.38	34.34	iv. xvii.	Gath-rimmon	32.28	35.6	iv.
Ekron, <i>Akir</i>	31.51	34.46	v.	Gath-rimmon	31.52	34.50	v.
Elah, Valley of	31.46	35.11	v.	Gaza	31.27	34.27	ii.
Elam, (Elymais)	31.56	48.26	i.	Geba, or Gaba	31.53	35.16	v.
Elath, or Eloth, (Eliana), <i>Akabah</i>	29.30	35.7	iii. vi.	Gebal, (Byblus), <i>Jebail</i>	34.7	35.42	vii.
El-Bethel, or Bethel	31.59	35.21	ii.	Gederoth, or Gederothaim	31.45	35.1	v.
Elealeh, <i>El Aal</i>	31.55	36.8	iv.	Gederoth, or Gedor	31.25	34.52	v.
				Geliloth	31.49	35.32	v.
				Gennesaret, or Gennesareth, Lake of, &c.	{ 32.49 33.3	{ 35.42 35.53	{ xii. xii.
				Gerar	31.20	34.41	ii.
				Gergesenes, (Gergesa)	32.48	35.53	xii.

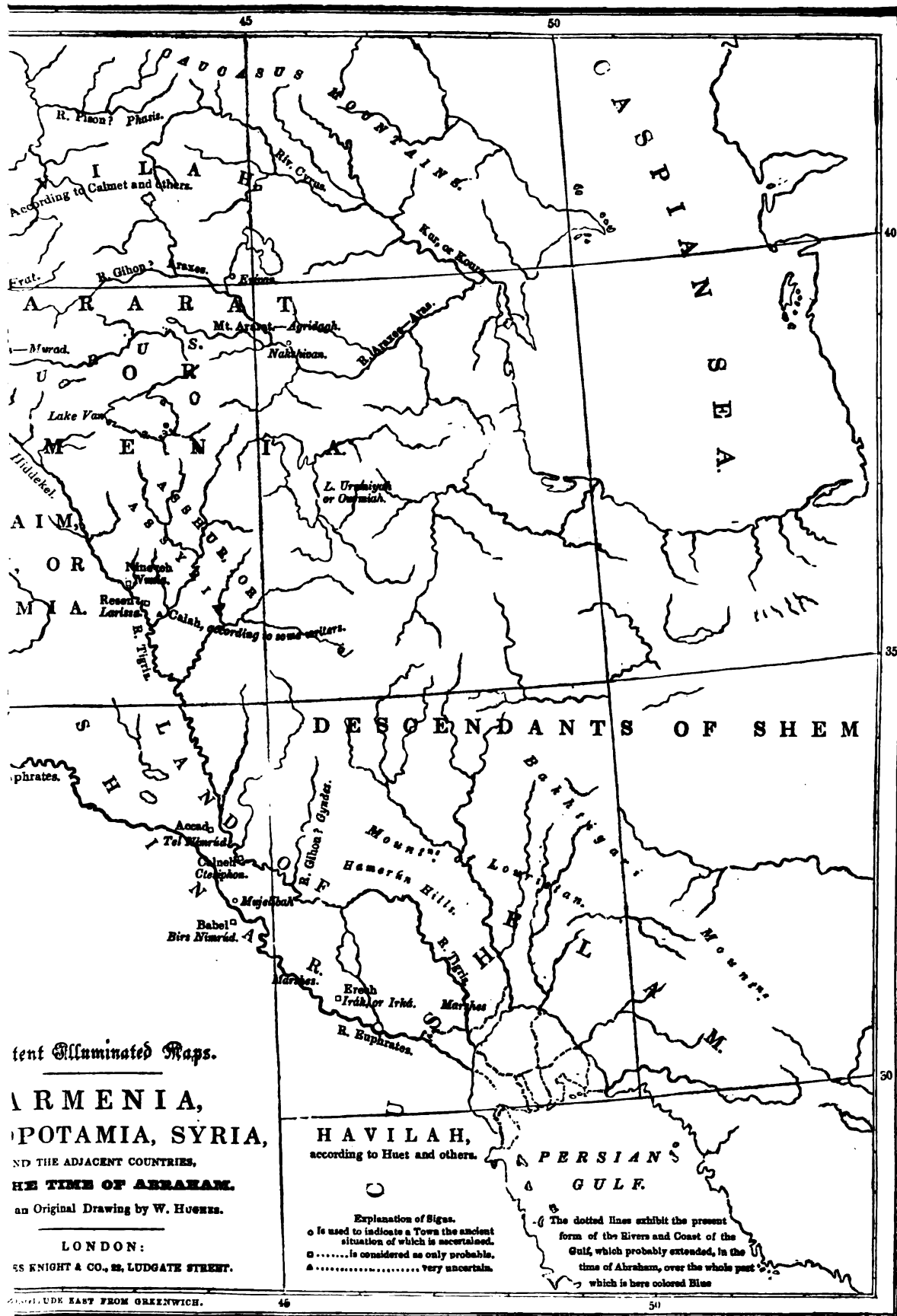
Name of Place.	Latitude.	Longitude.	No. of Map.	Name of Place.	Latitude.	Longitude.	No. of Map.
Gerizim, Mount . . .	32.15	35.20	IV.	Hermon, Mount . . .	32.40	35.32	VII.
Geshur	33.15	35.55	IV.	Hermon, Mount, <i>Jebel Es-sheikh</i> . . .	33.32	35.58	VII.
Geshurites	33.15	35.55	IV.	Heshbon, <i>Heahban</i> . . .	31.53	36. 7	III.
Gethsemane	31.46	35.18	XIII.	Hiddekel, R., <i>Tigris</i> . . .	38.28	39.50	I. IX.
Gezer	31.58	35. 8	V.	Hierapolis	38. 0	29. 8	XIV.
Gibbethon	31.50	34.52	V.	Hilen, or Holon	31.26	35.12	V.
Gibeah, or Gibeath . . .	31.49	35.18	V.	Hinnom, valley of . . .	31.46	35.17	XIII.
Gibeon, <i>Jib.</i>	31.53	35.18	IV.	Hittites	31.32	35.12	II.
Giblites	34. 7	35.42	IV.	Hivites, or Avims . . .	32.17	35.20	II.
Gihon, Riv.	39.47	41.20	I.	Hobah, or Zobah? . . .	33.38	36.24	III.
Gihon, Pool of	31.46	35.17	XIII.	Holon, or Hilen	31.26	35.13	V.
Gilboa, Mount, <i>Jebel Jilbo</i>	32.38	35.38	IV.	Hor, Mount	30.18	35.33	III.
Gilead, Mount	32.30	36.18	II.	Horeb	28.38	33.40	III.
Gilead, or Mizpeh, Land of	32.20	36. 3	IV.	Horites	30.35	35.30	II.
Gilgal, near <i>Riehak</i> . .	31.56	35.35	V.	Hormah, or Zephath . .	31. 3	34.48	III.
Giloh	31.24	35.12	V.	Hosah	33. 8	35.11	IV.
Gittah-hepher, or Gath-hepher	32.51	35.24	VII.	Hukkok	33. 3	35.28	IV.
Goath	31.46	35.17	XIII.	Ibleam, or Bileam . . .	32.35	35.18	VII.
Gob	31.58	35. 8	V.	Iconium, <i>Koniye</i>	37.51	32.40	XIV.
Golan	33. 6	35.55	IV.	Idumea	31.15	35. 0	XII.
Goshen	31.20	35.11	V.	Ijon	32.56	35.41	VII.
Goshen, or Rameses, Land of	30.30	32. 0	III.	Illyricum	44. 0	17.30	XV.
Gozan, River, <i>Kizil 'Ozan</i>	35.31	47.36	IX.	India	30. 0	70. 0	X.
Great Sea, (Mare Internum,) <i>Mediterranean</i> .	30.15	5.15 W.	XV., &c.	Ir-shemesh	31.40	34.43	IV.
Greece	45.45	36.10 E.	XIV.	Ishmaelites	30.55	36.20	II.
Habor, <i>Abhar.</i>	36.22	49. 2	IX.	Ish-toh	33.10	36.10	VI.
Hachilah, Hill of . . .	31.46	35.36	V.	Isles of the Gentiles (see explanatory notice) .	..	..	XV.
Hadad-rimmon, (Maximianopolis)	32.33	35.17	VII.	Italy	42. 0	12.30	XV.
Hadid, (Adida)	31.58	34.59	VII.	Ituræa	33.15	36.10	XII.
Hai, Ai, or Aiath . . .	32. 0	35.24	VII.	Iva, or Ava, (Aginis,) <i>Haras</i>	31.20	48.52	IX.
Halah, <i>Holwan</i>	34.31	46. 6	IX.	Jaazer, or Jazer, <i>Ain Hasier</i>	32. 9	35.57	IV.
Halah, <i>Chalcal</i>	37.36	48.10	IX.	Jabbok, R., <i>Wadi Zerka</i> .	32.15	36.37	II.
Halak, Mount	31. 6	35.13	IV.	Jabesh-gilead	32.33	35.47	IV.
Hamath, (Epiphania,) <i>Hamah</i>	35. 2	36.54	VI.	Jabneh, or Jamnia, <i>Yebna</i>	31.54	34.43	IV.
Hamathites	35. 2	36.54	I.	Jagur	31.11	35.19	V.
Hamath-zobah	35. 2	36.54	VI.	Jahaz, Jahaza, or Jahzah .	31.40	36.12	IV.
Hammoth-dor	32.14	35.40	VII.	Jamnia, or Jabneh . . .	31.54	34.43	IV.
Hanes, Tahapanes, Tahpanhes, or Tehaphnehes, (DaphnæPelusim,) <i>Safnas</i>	30.52	32.12	VIII.	Janoah, or Janohah . . .	32.12	35.30	VII.
Hara, <i>Derram</i>	37. 0	48.45	IX.	Japhia, (Japha,) <i>Jaffa</i> .	32.47	35.23	VII.
Haran, or Charran, (<i>Har-rân</i>)	36.46	39.10	I.	Japho, or Joppa, <i>Jaffa</i> .	32. 4	34.46	IV.
Harosheth	33.11	35.42	IV.	Jarmuth	31.41	35. 4	V.
Hauran, (Auranitis), <i>Hauran</i>	33. 2	36.34	VII.	Jarmuth, Ramoth, or Remeth	32.31	35.18	VII.
Havilah (of Gen. x. 7,) according to Calmet and others	36.10	42.30	I.	Jattir	31.26	35. 2	V.
Ditto, according to Huet and others . . .	29.40	46.30	I.	Jazer, or Jaazer	32. 9	35.57	IV.
Havilah (of 1 Sam. xv. 7.)	31. 0	34.25	V.	Jazer, Land of	32. 9	35.57	IV.
Havoth-jair	32.55	36. 4	VII.	Jebusi, or Jerusalem . .	31.46	35.17	IV.
Hazar-addar, or Adar . .	30.45	34.54	IV.	Jebusites	31.46	35.17	II.
Hazar-shual	31.13	34.35	IV.	Jegar-sahadutha	32.36	36.16	II.
Hazeron-tamar, or Engedi, <i>Ain Jiddi</i> . . .	31.18	35.25	V.	Jehoshaphat, Valley of .	31.46	35.18	XIII.
Hazor, <i>Azur</i>	33.18	35.36	VII.	Jerahmeelites	31. 7	34.57	V.
Hebron, Kirjath-arba, or Mamre, <i>El Khalil</i> . . .	31.32	35.12	II.	Jericho	31.57	35.33	III.
Hebron, or Abdon . . .	33.18	35.26	IV.	Jeruel, Wilderness of . .	31.36	35.32	V.
Helbon, (Chalybon or Beræa,) <i>Alleppo</i> or <i>Haleb</i> .	36.12	37.12	VI.	Jerusalem, (Hierosolyma, Cadytis,) <i>El Kods</i> . .	31.46	35.17	V. XIII.
Helkath	33. 4	35.12	IV.	Jeshanah	32. 1	35.27	VII.
Hepher	31.29	35. 4	V.	Jeshimon, or Beth-jesimoth	31.54	35.44	V.
				Jezreel, (Esdraelon) . . .	32.35	35.27	IV.
				Jezreel, Valley of, (Plain of Esdraelon,) <i>Marj Ibn Amer</i>	32.40	35.20	IV.
				Jogbehah	32.16	36. 8	IV.
				Jokmeam, or Kibzaim . .	32. 9	35.17	VII.
				Jokneam of Carmel . . .	32.44	35. 9	IV.
				Joktheel, or Selah, (Petra,) <i>Wadi Mousa</i>	30.20	35.37	VIII.
				Joppa, or Japho	32. 4	34.46	IV.

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Jordan, Riv., <i>Sheriat-el-Kebir, &c.</i>	33.24	35.42	II.	Maon, Wilderness of . .	31.23	35.23	V.
Jotbathah	29.30	35. 7	III.	Marah, <i>Bir Howara</i> . .	29.28	32.54	III.
Judæa	31.46	35.17	XII.	Mareslah	31.40	34.53	V.
Judah, Mountains of . .	31.25	35.10	V.	Maroth	31.52	35.16	VII.
Judea, Wilderness of . .	31.30	35.20	XII.	Mashal, or Misheal . .	32.50	35. 5	IV.
Juttah, <i>Yuttah</i>	31.26	35.15	V.	Medeba, <i>Madeba</i> . . .	31.50	36.12	IV.
Kabzeel	31.10	35.25	V.	Media	34.46	48.33	IX.
Kadesh-barnea, Kadesh, or Rithmah, <i>Ain el-Hafrah</i>	30.41	35.20	III. XVII.	Megiddo	32.34	35.20	VII.
Kanah, Riv., <i>Nahr-el-Kasab</i>	32.21	35.13	IV.	Megiddo, or Jezreel, Valley of	32.40	35.20	VII.
Karkor, (Coraca?) . . .	32.10	36.46	VII.	Me-jarkon	31.54	31.48	V.
Kartan, or Kirjathaim . .	33. 4	35.40	IV.	Melita, Island of, <i>Malla</i> .	35.53	14.25	XIV.
Kedar	31. 0	37. 0	VI.	Memphis, or Noph, <i>Metrahenny</i>	29.52	31.19	VIII.
Kedemoth	31.37	36.14	IV.	Mephaath	31.45	36. 9	VII.
Kedesh, or Kedesh-Naphthali	33.14	35.31	IV.	Merom, Waters of, <i>Bahr-el-Hule</i>	33. 9	35.44	IV.
Keilah	31.36	34.59	V.	to	33.16	35.49	IV.
Kenath, or Nobah, (Canneytra), <i>Kanatha</i> . .	33.12	35.58	IV.	Meroz, <i>Mezra</i>	32.42	35.27	VII.
Kenites	30.43	34.20	II.	Meshech, (see expl. notice)	..	..	X.
Kibzaim	32. 9	35.17	VII.	Mesopotamia, <i>Al-jezirah</i> .	37. 5	38.55	I.
Kidron, or Cedron, Brook	31.47	35.18	V. XIII.	Michmash, <i>Mukhmash</i> . .	31.54	35.17	V.
Kir, (Assyria proper) . .	36.23	43. 0	IX.	Michmethah	32.20	35. 5	IV.
Kir-harash, Kir-hareseth, or Rabbath-moab	31.23	35.57	V.	Middin	31.40	35.36	V.
Kiriathaim, or Kirjathaim	31.51	36. 2	IV.	Midianites, (by Dead Sea)	31. 5	36.10	III.
Kirjathaim, or Kartan . .	33. 4	35.40	IV.	Midianites, (by Red Sea)	28.30	34.56	III.
Kirjath-arba, or Hebron .	31.32	35.12	II.	Migdol, Jeremiah xlv. 1. (Magdolum).	30.51	32.26	VIII.
Kirjath-baal, Kirjath-jearim, or Baal	31.49	35. 8	V.	Miletus	37.30	27.18	XIV.
Kirjath-sanneh, Kirjath-sephir, or Debir . .	31.26	35. 8	V.	Minni	38.30	37. 0	IX.
Kishon, Brook	32.46	35.34	IV.	Minnith	31.57	36. 8	VII.
Kitron	32.52	35.21	VII.	Mishal, or Misheal . . .	32.50	35. 5	IV.
Lachish	31.39	35. 1	V.	Mitylene	39. 6	26.30	XIV.
Laish, Dan, &c.	33.22	35.42	IV.	Mizpeh	31.48	35. 8	V.
Laodicea, <i>Eski-hisar</i> . . .	37.55	29.10	XIV.	Mizpeh of Gilead	32.36	36.16	IV.
Lauea	34.59	24.49	XIV.	Mizpeh, or Gilead, Land of	32.20	36. 3	IV.
Lasha	33.22	35.42	II.	Moab	31.23	35.57	III.
Lasharon, or Sharon . .	32. 8	34.53	IV.	Moab, Plains of	31.56	35.45	V.
Lebanon, Valley of, <i>El Bekaa</i>	33.47	35.56	VII.	Moladah	31. 8	34.33	IV.
Lebanon, Mountains of, <i>Jebel Libnan, &c.</i> . .	33.12	35. 4	VI.	Moreh, Vale of	32.17	35.20	II.
to	34.40	36.40	VI.	Moriah, Land of	31.46	35.17	II.
Lebonah, <i>Leban</i>	32. 6	35.21	IV.	Moriah, Mount	31.46	35.17	XIII.
Leshem, &c.	33.22	35.42	IV.	Moreseth-gath	31.45	34.53	VII.
Libnah	31.41	35. 1	V.	Myra	36.18	30. 0	XIV.
Libya (proper)	31. 0	21. 0	XV.	Mysia	39. 4	27.12	XIV.
Lod	32. 1	34.57	V.	Naaran, or Naarath . . .	32. 1	35.30	VII.
Lo-dehar, or Debir . . .	32.27	36.10	VII.	Nahalal, Nahallal, or Nahal	32.49	35.18	IV.
Lubim, (see expl. notice)	..	..	XV.	Nain	32.41	35.31	XII.
Lud, (Lydia)	39.30	27.57	I. XIV.	Nazareth, <i>Nazera</i>	32.48	35.25	XII.
Ludim, (see expl. notice)	..	..	XV.	Neapolis	40.58	24.26	XIV.
Luz, or Bethel	31.58	35.20	II. VII.	Nebo, Mount, <i>Jebel At-tarus</i>	31.43	35.58	V.
Lycania	37.51	32.40	XIV.	Netophah	31.44	35.21	V.
Lycia	36.18	30. 0	XIV.	Nicopolis	39. 2	20.45	XIV.
Lydda, (Diospolis), <i>Lud</i> .	32. 1	34.57	XII.	Nimrah, or Beth-nimrah .	32. 6	35.44	IV.
Lydia	38.30	27.57	XIV.	Nineveh, <i>Nunia</i>	36.23	43. 0	I. IX.
Lystra, <i>Bla-bir-kilisa</i> . .	37.24	33.20	XIV.	No, or No-Ammon, (Thebes), <i>Karnak, Luxor, &c.</i>	25.42	32.40	VIII.
Maachathites	33.25	36. 5	IV. VI.	Nob	31.48	35.16	V.
Maaleh-acrabim	31. 5	35.28	V.	Nobah	32.20	36.17	VII.
Macedonia	40.40	22.56	XIV.	Noph, or Memphis	29.52	31.19	VIII.
Magog, (see expl. notice)	..	..	X.	Olives, Mount of, or Olivet	31.46	35.18	XIII.
Mahanaim	32.27	36. 4	II.	On, Aven, &c.	30.10	31.23	III.
Makaz	31.52	34.57	V.	Ono	32. 0	35. 2	V.
Makdah	31.42	35. 2	V.	Ophir, (see expl. notice) .	..	..	VI.
Makkedah	31.32	35.12	II.	Ophrah	32.29	35.34	IV.
Mamre, or Hebron	31.25	35.23	V.	Ophrah	31.58	35.28	V.
Maon . . . . .	..	..	..	Padan-aram	37. 5	38.55	I.
				Pamphylia	36.55	31. 0	XIV.
				Paphos, <i>Baffo</i>	34.46	32.25	XIV.
				Paran, or Sinai, Mount .	28.38	33.40	III.

Name of Place.	Latitude.	Longitude.	No. of Map.	Name of Place.	Latitude.	Longitude.	No. of Map.
	° ' "	° ' "			° ' "	° ' "	
Paran, Wilderness of, <i>El Tyh</i>	29.20 to 31.0	34.0	III.	Rimmon, or Remmon-methoar	32.55	35.25	VII.
Parthia	36.15	54.26	X.	Rimmon, Roek	31.58	35.28	V.
Pas-dammim, or Ephes-dammim	31.43	35.4	V.	Rithmah, or Kadesh-barnea	30.41	35.20	III.
Passengers, Valley of the	32.48	35.55	VII.	Rogelim	32.8	36.2	VII.
Patara	36.16	29.21	XIV.	Rome	41.53	12.27	XV.
Pathros, (Thebais)	25.42	32.40	VIII.	Sabeans	15.40	45.40	XVIII.
Patmos, Isle of, <i>Patino</i>	37.20	26.33	XIV.	Salamis, <i>Costanza</i>	35.11	34.0	XIV.
Peniel, or Penuel	32.17	35.55	II.	Salcah, or Salchah	32.53	36.25	IV.
Peor, Mount	31.52	35.56	V.	Salem	31.46	35.17	II.
Perga	36.55	31.0	XIV.	Salim	32.28	35.40	XII.
Pergamos, <i>Bergamo</i>	39.4	27.12	XIV.	Salmone, Cape	35.9	26.20	XIV.
Perrizites	32.10	35.15	II.	Salt Sea, &c.	31.10 to 31.48	35.29 to 35.50	IV.
Pharpar, Riv.	33.49	36.13	VII.	Salt, Valley of	31.5	35.34	V.
Phenice, <i>Sphakia</i>	35.14	24.13	XIV.	Samaria, (Sebaste,) <i>Sebaste</i>	32.24	35.17	VII.
Philadelphia, <i>Allah-shehr</i>	38.22	28.30	XIV.	Samos, <i>Samo</i>	37.45	26.45	XIV.
Philippi	41.2	24.20	XIV.	Samothracia, <i>Samothraki</i>	40.30	25.35	XIV.
Philistines	31.41	34.33	V.	Saphir	31.28	34.58	V.
Phœnice, or Phœnicia	32.38 to 34.55	34.64 to 36.16	XI.	Sardis, <i>Sart</i>	38.30	27.57	XIV.
Phrygia	38.2	20.22	XIV.	Sarepta, or Zarephath, <i>Sarfand</i>	33.28	35.16	XII.
Phut, (see expl. notice)			XV.	Sarid	32.48	35.11	IV.
Pi-beseth, (Bubastis)	30.34	31.33	VIII.	Saron, or Sharon	32.8	34.58	IV.
Pi-hahiroth	29.67 to 29.47	32.34 to 33.33	III.	Scythian	31.5	35.40	X.
Pisgah, Mount	31.43	35.58	IV.	Seir, Land of	29.32 to 31.10	35.6 to 35.55	II. III.
Pisidia	38.18	31.22	XIV.	Seir, Mount	31.10	35.55	III.
Pison, River	42.25 to 40.22	43.32 to 41.0	I.	Seirath	32.11	35.23	IV.
Pithom	30.26 to 31.10	32.30 to 35.29	III. V.	Sela (of Moab, Isa. xvi. 1.) <i>Kerek</i>	31.16	35.58	V.
Plain, Sea of the, &c.	31.48 to 40.35	35.50 to 36.0	V. XIV.	Selah, or Juktheel, (Petra)	30.20	35.37	VIII.
Pontus	40.35	36.0	XIV.	Seleucia, near <i>Suadrink</i>	36.7	35.50	XI. XIV.
Ptolemais, or Accho	32.56	35.4	XII.	Senir, Shenir, or Hermon	33.32	35.58	VI.
Puteoli, <i>Puzzuoli</i>	40.50	14.8	XIV.	Sepharvaim	33.4	44.12	IX.
Raames, or Rameses	30.6	31.20	III.	Shaalabhin, Shaalbin, or Shalim	31.45	34.48	V.
Rabbah, or Rabbath-Ammon, (Philadelphia,) <i>Amman</i>	32.3	36.10	IV.	Shaaraim	31.46	34.58	V.
Rabbath-moab, Ar, &c.	31.23	35.57	V.	Shalim, or Shaalabbin	31.45	34.48	V.
Rahab, (The Delta)	30.34	31.33	VIII.	Shalim, Land of	31.45	34.48	V.
Rama, or Arimathæa	31.59	34.54	XII.	Shamir, or Saphir	31.28	34.58	V.
Ramah, or Ramathaim-Zophim, <i>Rama, or Samuele</i>	31.52	35.16	V.	Sharon, or Lasharon	32.8	34.58	IV.
Ramath-mispeh, or Ramoth-gilead	32.20	36.3	VII.	Sharon, Vale of	32.8	34.58	IV.
Ramath of the South	31.3	34.18	IV.	Shaveh Kiriathaim	31.51	36.12	II.
Rameses, or Raames	30.6	31.20	III.	Shaveh, Valley of	31.46	35.18	II.
Rameses, or Goshen, Land of	30.30	32.0	III.	Sheba	13.30	41.30	XVIII.
Ramoth, or Jarmuth	32.31	35.18	VII.	Sheba, or Beer-sheba	31.13	34.53	XVI. XVII.
Ramoth-gilead, or Ramath-mispeh, <i>Ramja</i>	32.20	36.3	VII.	Shebam, Shibmah, or Sibmah	31.52	36.7	IV.
Rehob, or Beth-rehob	33.28	35.48	IV.	Shechem, or Sychar, (Napolis,) <i>Nablous</i>	32.17	35.20	II.
Rehoboth	34.40	40.25	I.	Shen	31.47	35.5	V.
Remeth, or Jarmuth	32.31	35.18	VII.	Shenir, Hermon, &c., Mt. Shiloah, or Siloam, Pool of Shiloh, <i>Seilum</i>	33.32 31.46 32.7	35.58 35.18 35.24	VII. XIII. IV.
Remmon-methoar, or Rimmon	32.55	35.25	VII.	Shimron, or Shimron-merom	32.52	35.35	IV.
Rephaims	32.52	36.18	II.	Shinar, Land of	32.22	44.26	I.
Rephaim, Valley of	31.46	35.17	XIII.	Shittim, or Abel-shittim	32.0	35.47	III.
Rephidim	28.56	38.30	III.	Shochoh, or Socoh	31.43	35.3	V.
Resen	36.11 to 36.34	43.15 to 40.10	I.	Shual, Land of	32.3	35.30	VII.
Rezeph, <i>Resopha</i>	35.34	39.0	VI.	Shunem	32.32	35.21	VII.
Rhegium, <i>Reggio</i>	38.6	15.40	XIV.	Shur, or Etham, Wilderness of	29.45	32.50	III.
Rhodes	36.24	28.12	XIV.	Shur, Wilderness of	30.45	38.30	III.
Riblah, (Daphne?) <i>Bcit al Moia</i>	36.10	36.5	VI.	Shushan, (Susa,) <i>Sus</i>	31.56	48.26	IX.
				Sibmah, Shibmah, &c.	31.52	36.7	IV.
				Siddim, Valley of	31.30	35.40	II.
				Sidon, or Zidon, <i>Saide</i>	33.34	35.19	II. VII.
				Sihor, or River of Egypt, <i>Wadi Arish</i>	30.38	34.34	IV.

Name of Place.	Latitude.	Longitude.	No. of Map.	Name of Place.	Latitude.	Longitude.	No. of Map.
Sihor (of Isa. xxiii. 3, and Jer. ii. 18), <i>Riv. Nile</i>	10.59	36.55	VIII. XVIII.	Tiphsah	32.22	35.21	VII.
Siloah, Shiloah, or Siloam, Pool or Waters of, <i>Fountain of the Virgin, or Upper Pool of Siloam</i>	31.46	35.18	XIII.	Tiphsah, (Thapsacus)	35.17	39.54	VI.
Sin	30.58	32.34	VIII.	Tirzah	32.24	35.26	VII.
Sin, Wilderness of	30.57	30.52	VIII.	Togarmah, (see explanatory notice)			X.
Sinai, or Paran, Mount, <i>Jebel Serbal</i>	29.10	33.20	III.	Trachonitis, <i>El Ledja</i>	33.0	36.50	XII.
Sinai, Desert of	28.39	33.40	III. XVII.	Troas	39.45	26.11	XIV.
Siphmoth	28.45	33.45	III.	Trogyllium, Promontory of, <i>C. St. Mary</i>	37.40	27.0	XIV.
Sirion, or Hermon, Mount	31.16	35.4	V.	Tubal, (see explanation)			X.
Smyrna	33.32	35.58	VII.	Tyre, (Tyros,) <i>Sûr</i>	33.18	35.10	VII.
Sophr	38.26	27.7	XIV.	Ulai, Riv. of, (Eulæus,) <i>Kerah</i>	34.40	48.40	IX.
Sorek, River or Valley of	31.28	34.53	V.	Ummah	33.14	35.20	IV.
Stream of the Brooks, <i>Wadi Beni Hammad</i>	31.48	35.14	V.	Ur of the Chaldees, (Edessa, or Callirhoe,) <i>Urfah</i>	37.5	38.55	I. IX.
Succoth	31.20	36.0	III.	Uz, Land of	30.20	35.30	II.
Succoth, <i>Birket-el-Hadj</i>	32.17	35.43	II.	Uzzen-sherah, or Timnath-serah	32.8	35.5	IV.
Sukkiums, (Troglodytæ)	30.10	31.33	III.	Zaanaim, or Zaanannim	33.17	35.32	IV.
Sychar, Sychem, or Shechem	24.50	34.50	VIII.	Zaanan, or Zenan	31.39	34.57	V.
Syene, <i>Assuan</i>	32.17	35.20	XII.	Zair	31.0	35.38	V.
Syracuse	24.6	32.55	VIII.	Zalmon, Mount	32.18	33.15	VII.
Syria-damascus	37.5	15.17	XIV.	Zamzummims, or Zuzims	32.10	36.0	II.
Taanach	33.27	36.25	VI.	Zaphon, or Atroth-shophan	32.26	35.46	IV.
Taanath-shiloh	32.39	35.14	VII.	Zared, or Zered, Brook or Valley of, <i>Nahr-el-Hussan</i>	30.43	36.4	III. XVII.
Tabbath	32.14	35.8	IV.	Zarephath, or Sarepta	33.28	35.16	VII.
Tabor	32.21	35.37	VII.	Zartanah	32.32	35.34	VII.
Tabor, Mount, <i>Jebel Tûr</i>	32.43	35.31	VII.	Zarthan, Zereda, or Zeredathah	32.17	35.37	VII.
Tadmor in the Wilderness, (Palmyra,) <i>Tadmor</i>	32.44	35.34	IV.	Zelah, or Zelah	31.49	35.15	V.
Tahapanes, Tahpanes, or Hanes	34.24	38.20	VI.	Zemarites	34.50	35.56	I.
Tappuah	30.52	32.12	VIII.	Zenan, or Zaanan	31.39	34.57	V.
Tarshish (see expl. notice)	32.19	35.34	IV.	Zephath, or Hormah	31.3	34.48	V.
Tarshish, of Ezek. xxvii. 12, Jonah i. 3, (Tartessus)	36.30	6.17W.	XV.	Zephathah, Valley of	31.40	34.54	V.
Tarsus, <i>Tarsus</i>	36.47	6.20W.	XIV.	Zered, or Zered, Brook	30.43	36.4	III.
Tekoa, or Tekoah, <i>Tekoa</i>	37.0	34.53	XIV.	Zereda, Zeredathah, or Zarthan	32.17	35.37	VII.
Telaim, or Telem	31.37	35.22	V.	Zerath	32.32	35.34	VII.
Teman	31.16	34.59	V.	Ziklag	31.37	34.44	V.
Thebez	30.15	35.42	VI.	Zin, Wilderness of, <i>Wadi Arabah</i>	29.31	35.5	III. XVII.
Thessalonica, <i>Saloniki</i>	32.23	35.30	IV.	Zion, Mount	31.0	35.36	III. XVII.
Thimnathah, or Timnath	40.40	22.56	XIV.	Ziph, Zif	31.46	35.17	XIII.
Three Taverns, (Tres Tabernæ)	31.57	34.57	V.	Ziph, Zif	31.27	35.16	V. XVI.
Thyatira, <i>Ak-hisdr</i>	41.39	12.49	XIV.	Ziph, Wilderness of	31.16	35.4	V.
Tiberias, <i>Tabarieh</i>	38.54	27.55	XIV.	Ziph, Ziph	31.37	35.26	V.
Tiberias, Sea of, Lake of Gennesareth, &c.	32.53	35.44	XII.	Zoan, (Tanis,) <i>Sau</i>	30.59	31.54	III. VIII.
Tibbath, or Betah	32.49	35.42	XII.	Zoar, or Bela	31.11	35.36	II.
Timnath, or Thimnathah	33.3	35.53	XII.	Zobah, or Hobah?	33.38	36.24	VI.
Timnath-serah, or Uzzen-sherah	34.37	37.8	VI.	Zorah, or Zoreah	31.50	35.0	V.
	31.57	34.57	V.	Zuph, Land of	31.52	35.16	V.
	32.8	35.5	IV.	Zuzims, or Zamzummims	32.10	36.0	II.





LAND

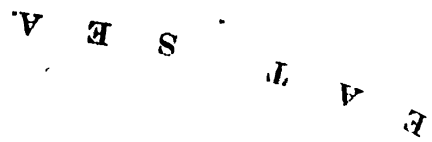
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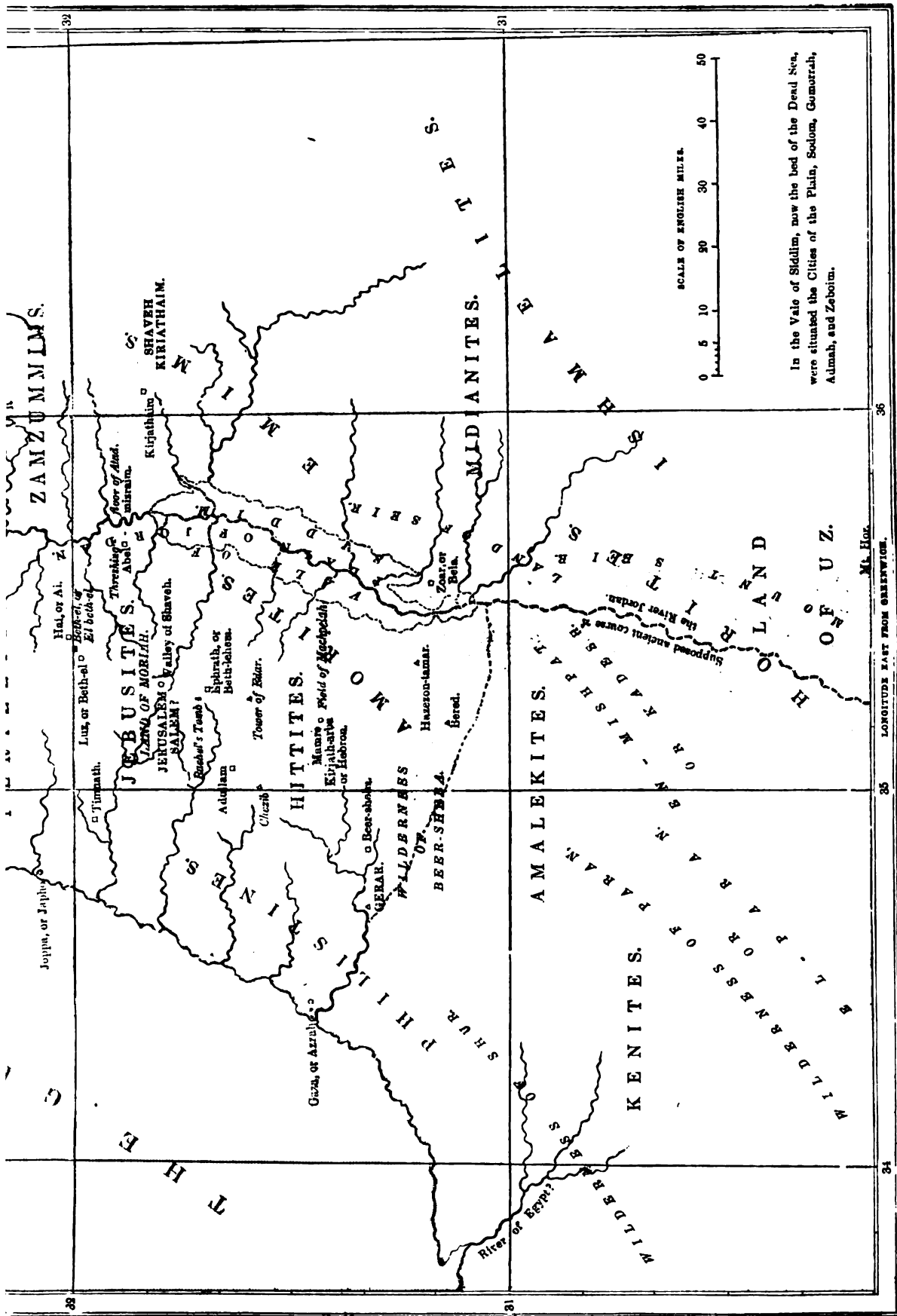
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THE LIVES OF THE PATRIARCHS.**

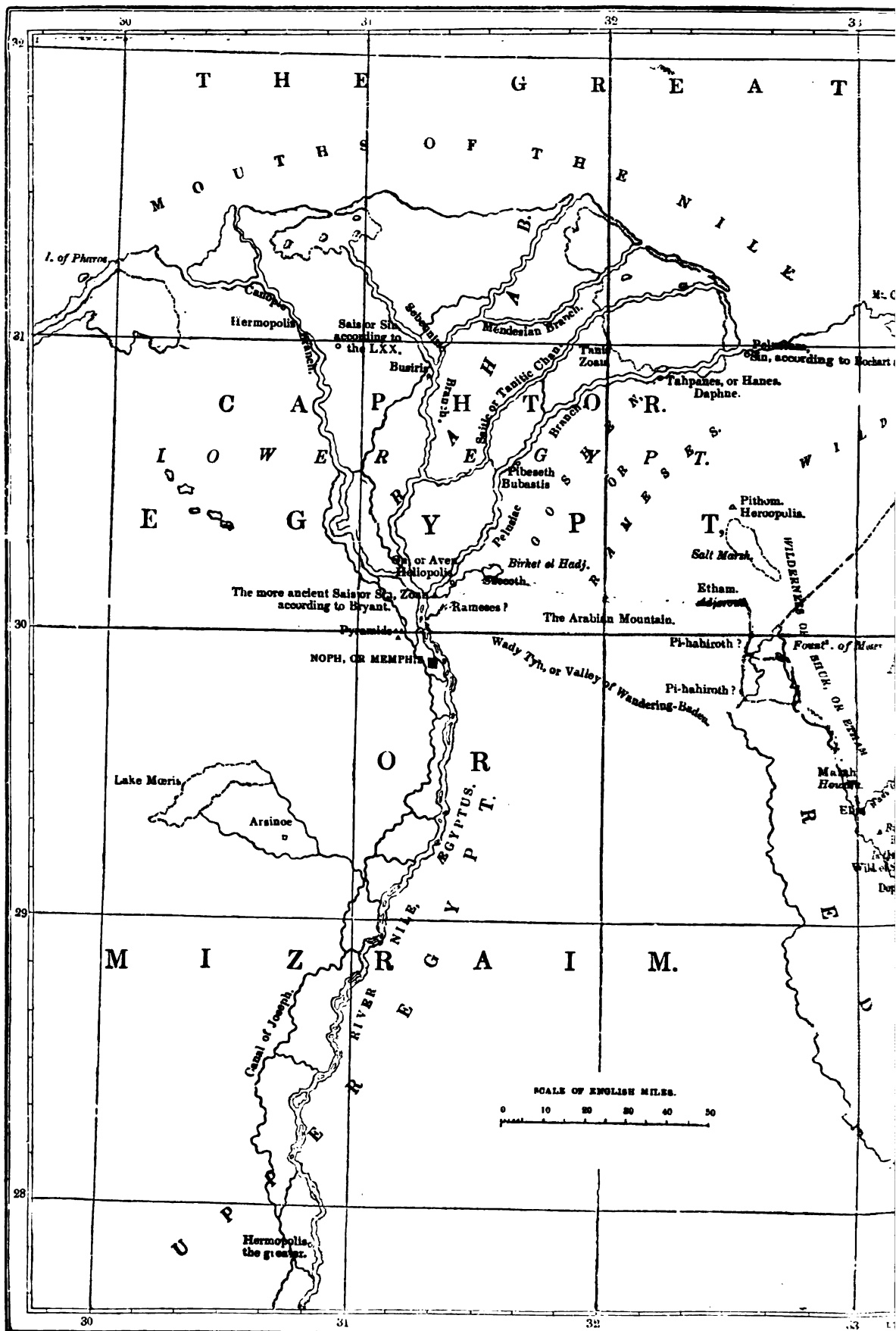
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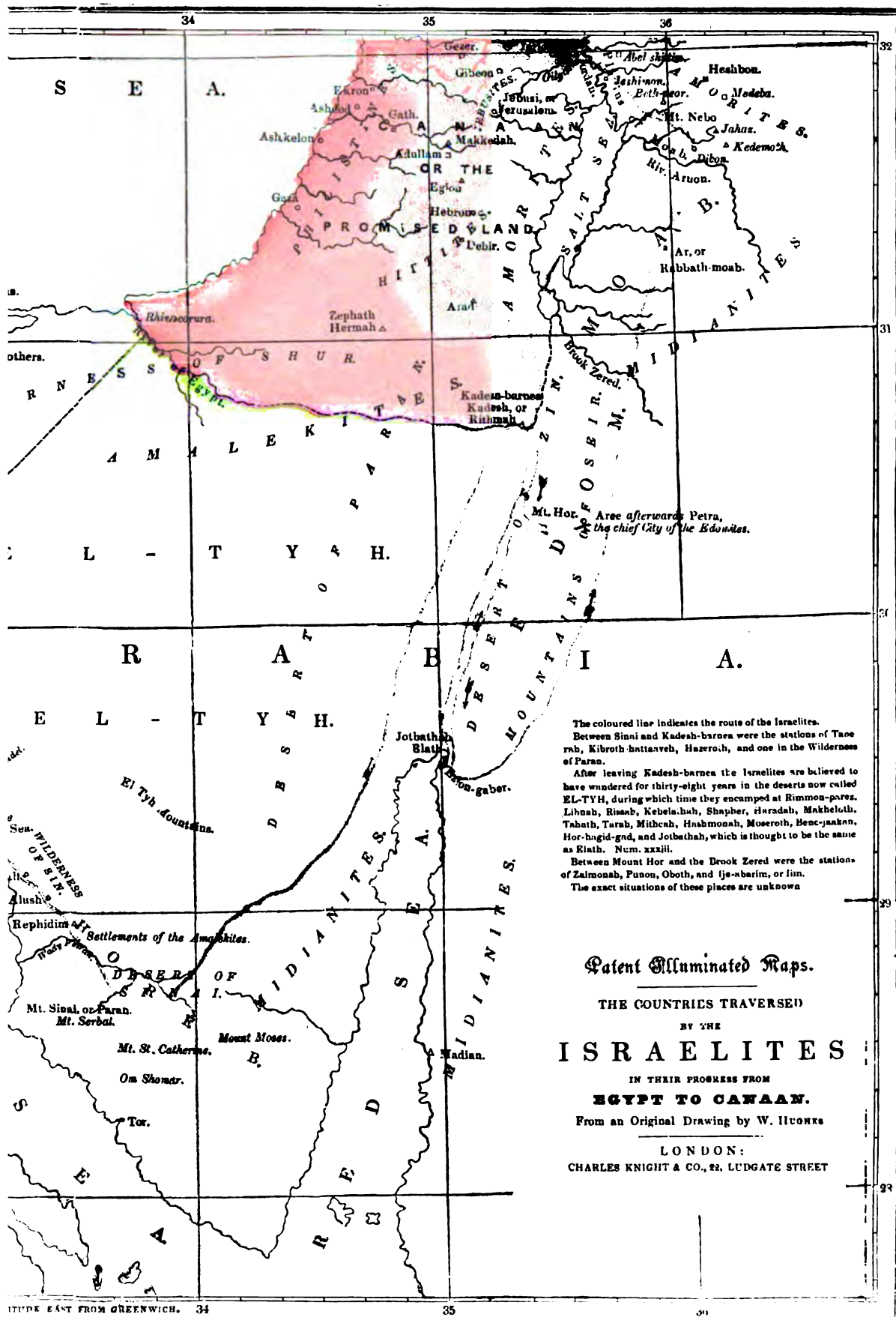
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3

Patent Illuminated Maps.

C A N A A N,

AS DIVIDED BY JOSHUA

AMONG

THE TRIBES OF ISRAEL.

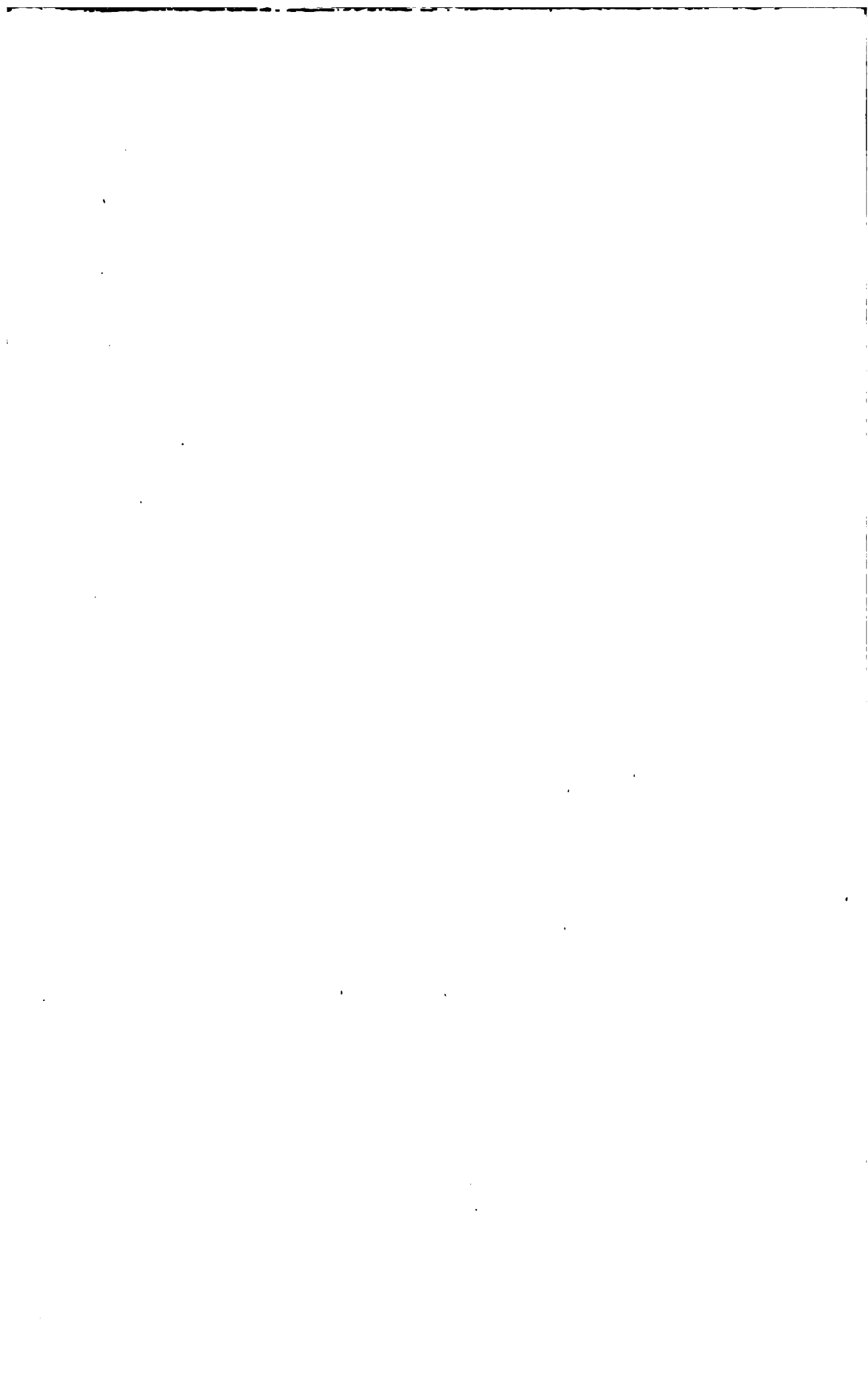
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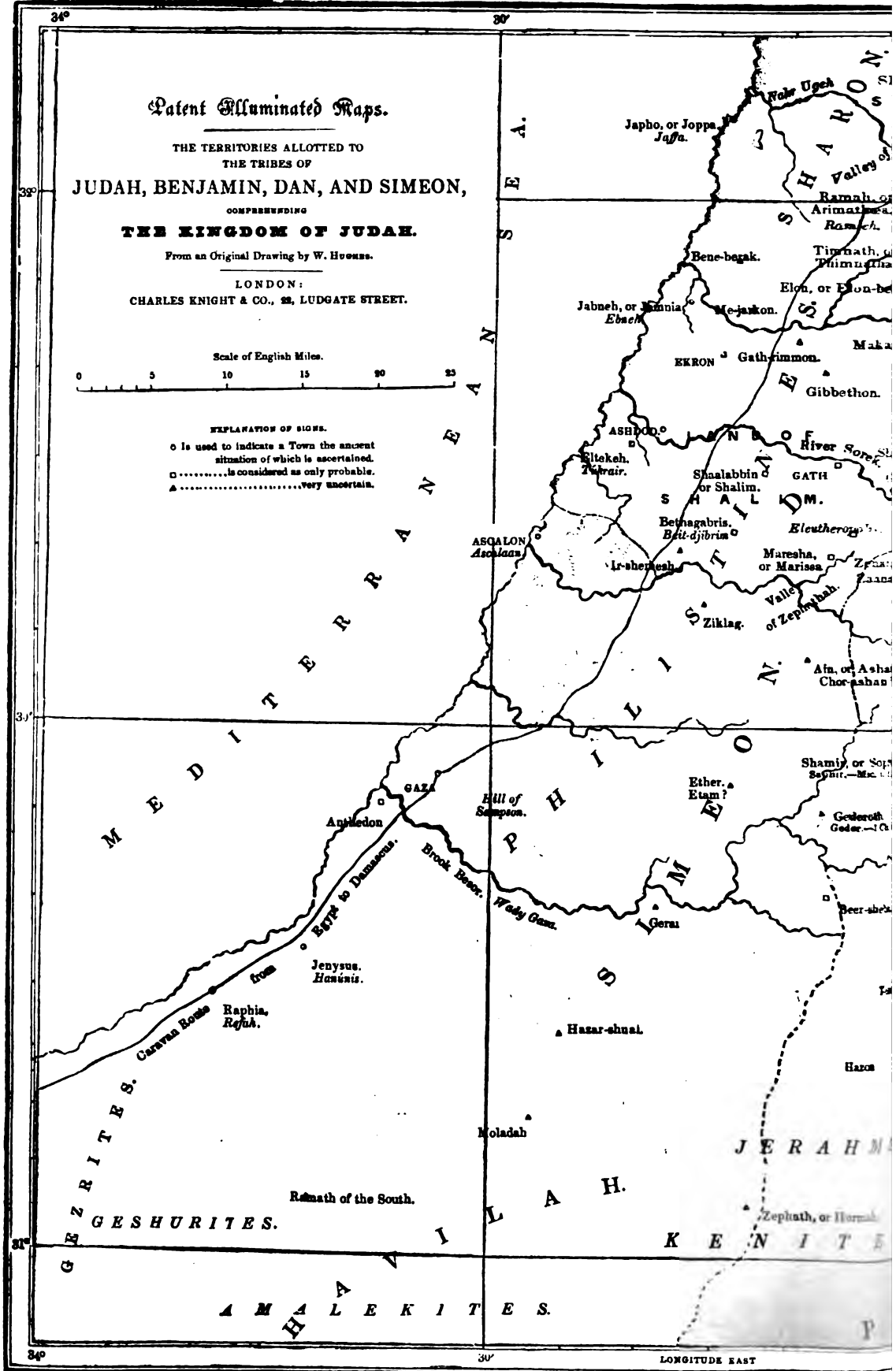
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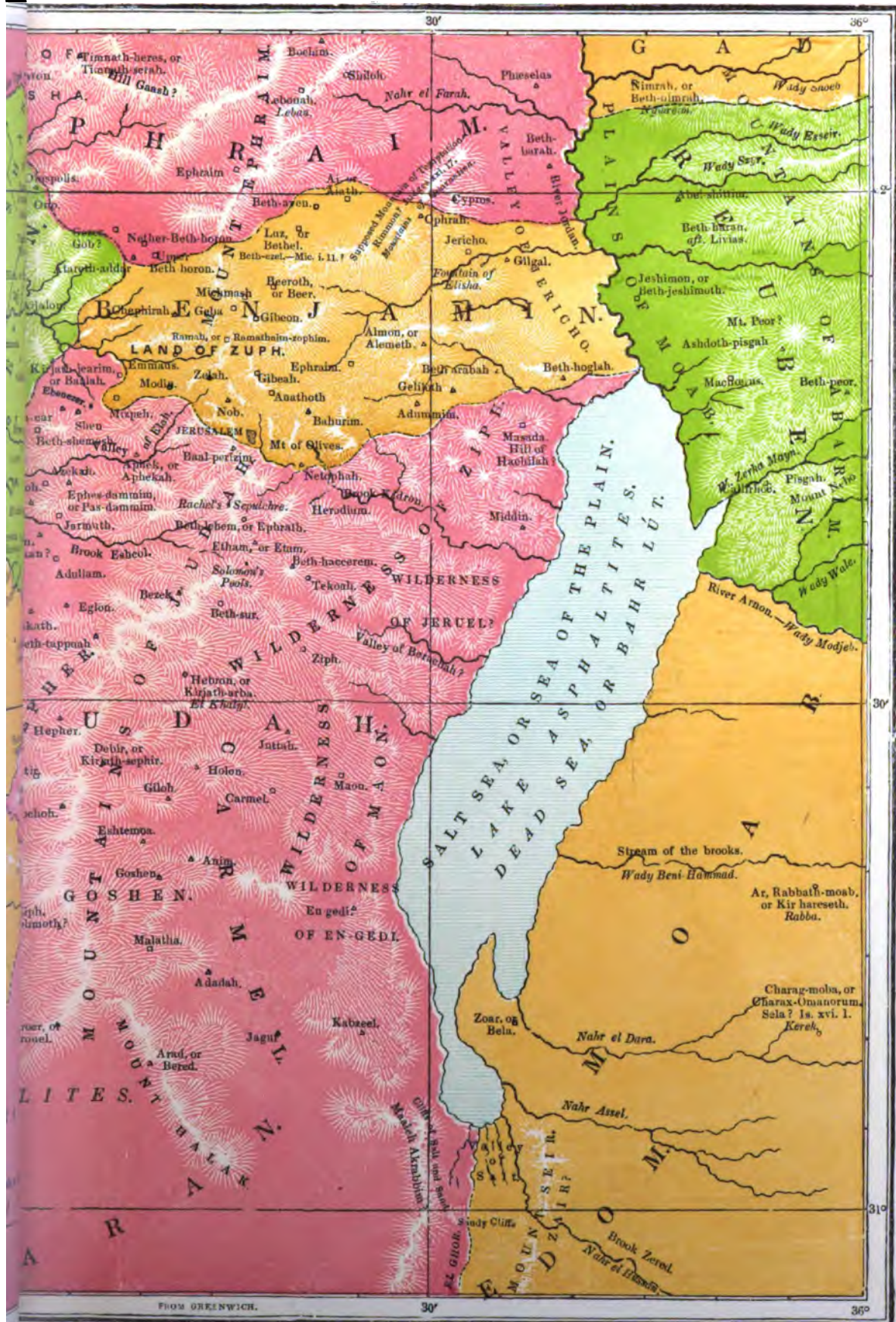
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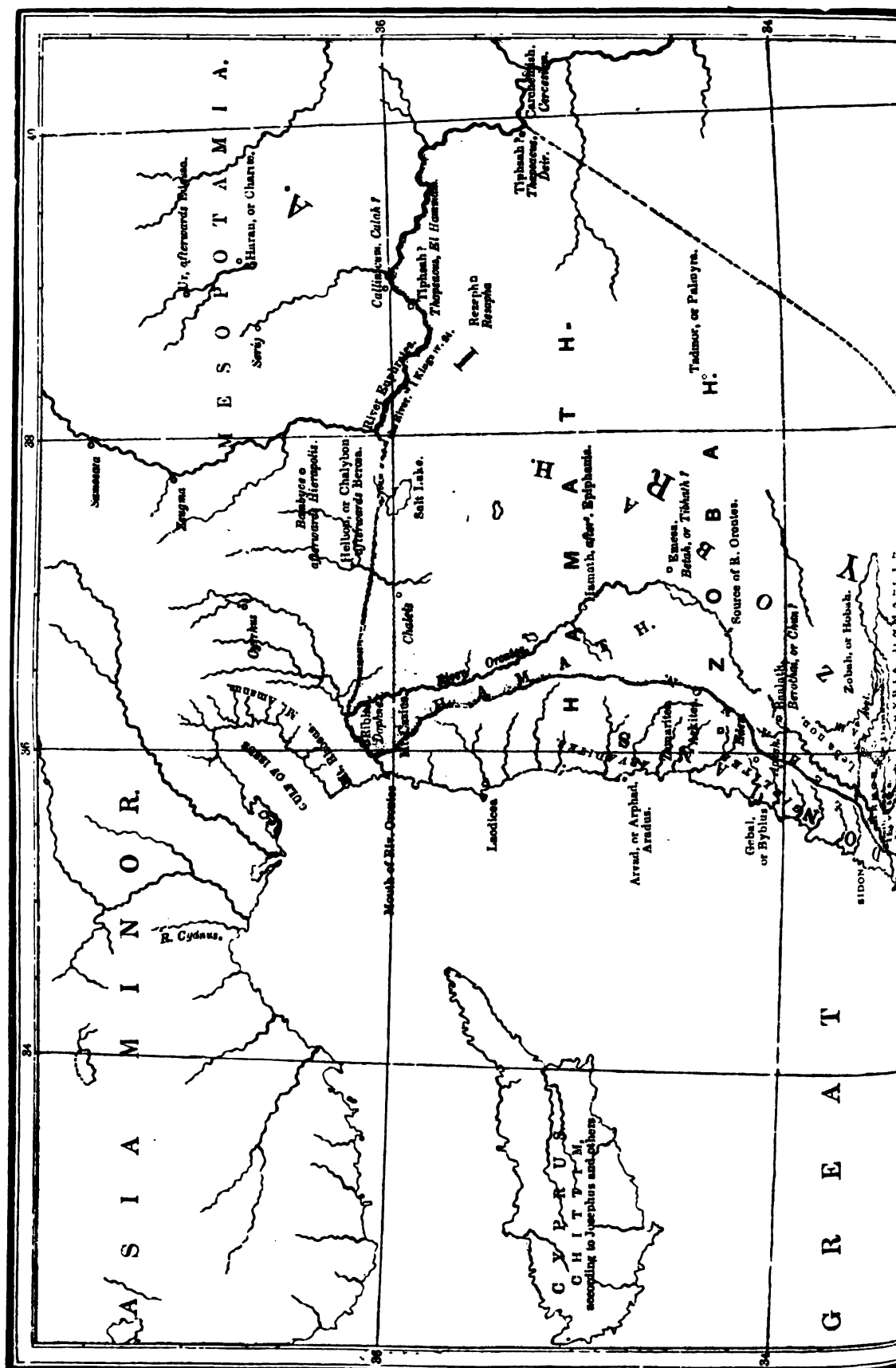


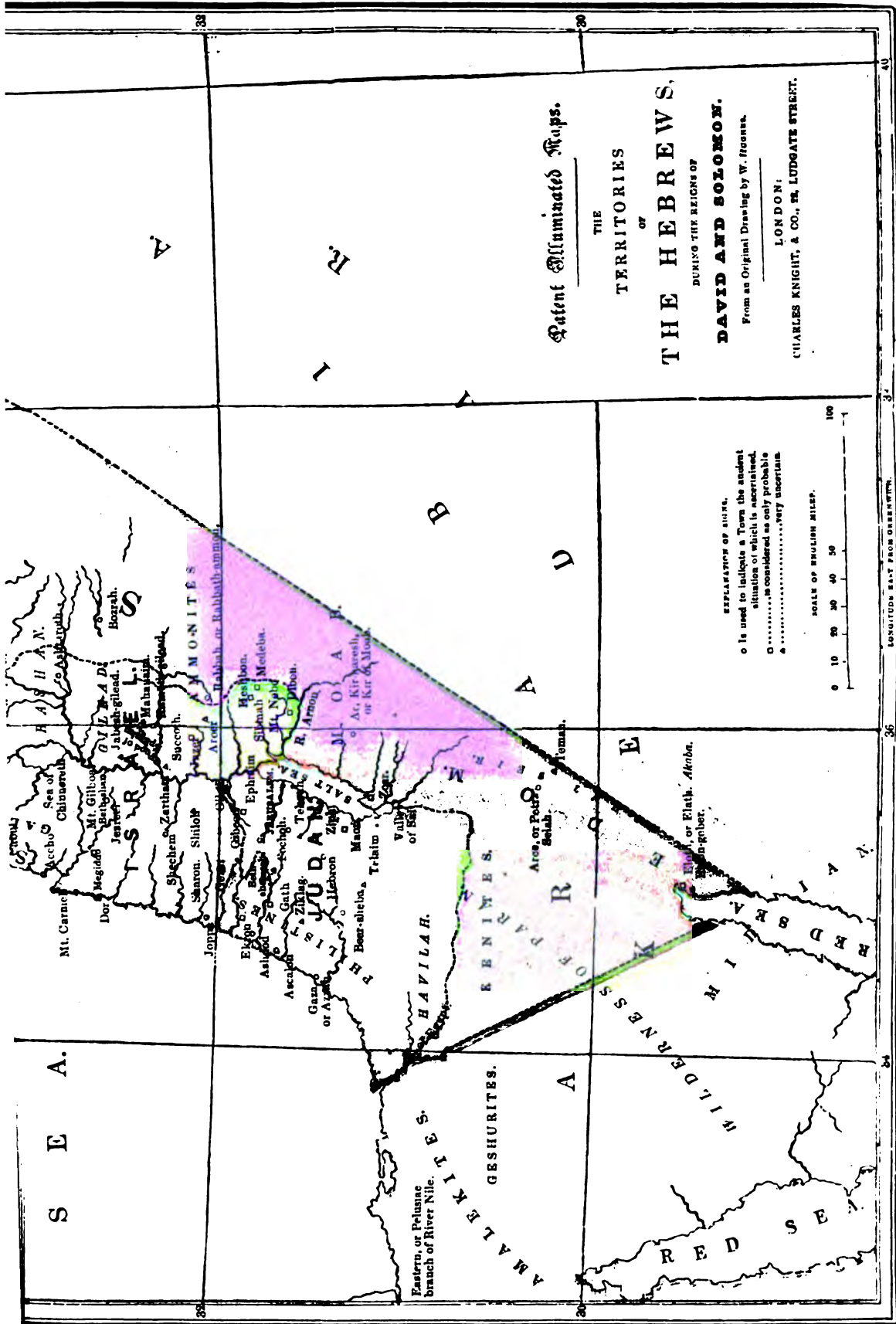












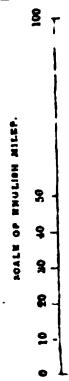
Patent Illuminated Maps.

THE
TERRITORIES
OF
THE HEBREWS.
DURING THE REIGNS OF
DAVID AND SOLOMON.

From an Original Drawing by W. Hooper.

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EXPLANATION OF SIGNS.
o Is used to indicate a Town the exact
situation of which is ascertained.
□ is considered as only probable
△ very uncertain



LONGITUDE EAST FROM GREENWICH.

Patent Illuminated Maps.

THE KINGDOMS OF

JUDAH AND ISRAEL;

WITH

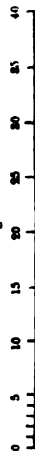
PART OF PHENICIA.

From an Original Drawing by W. HOSMER.

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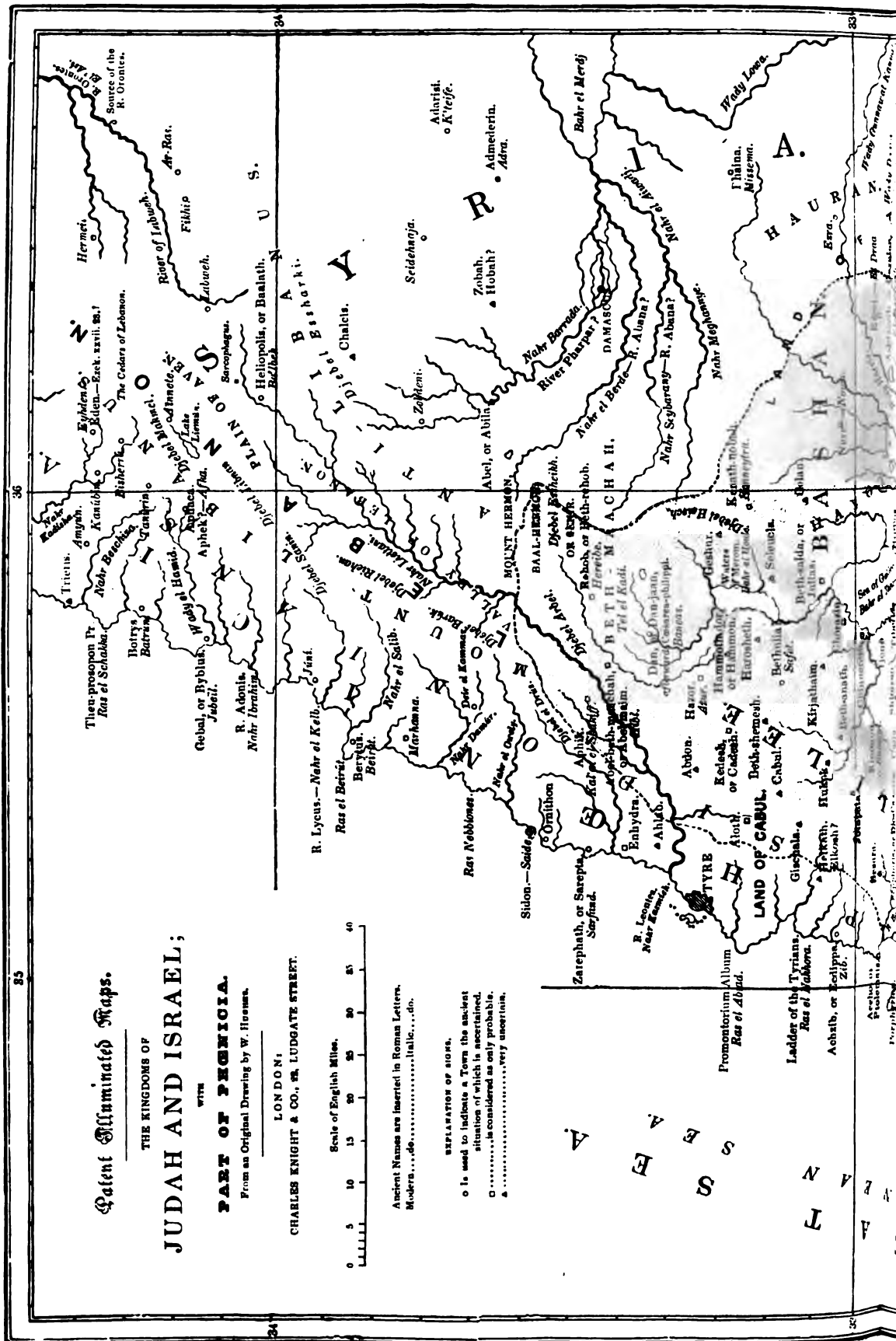
Scale of English Miles.

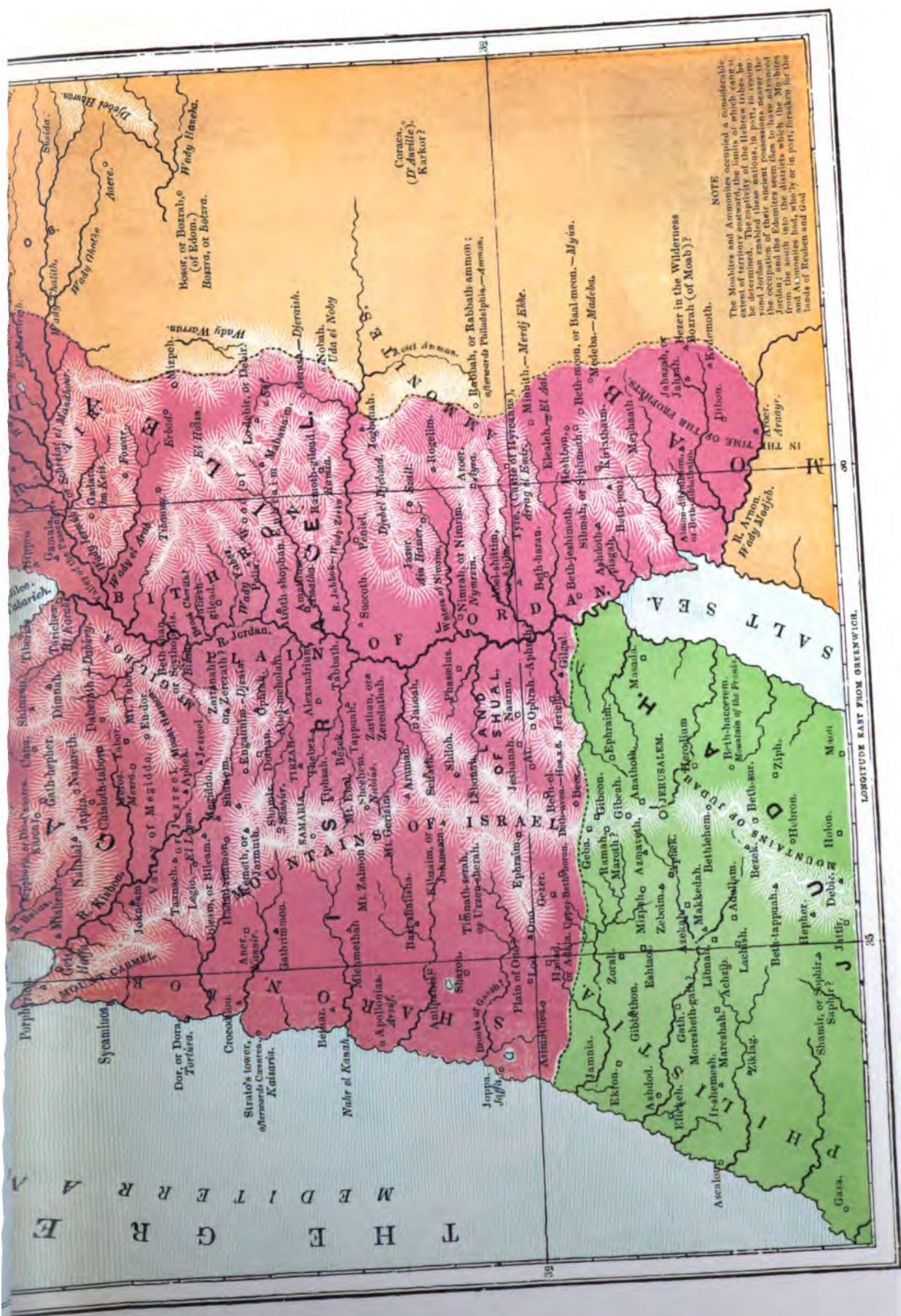


Ancient Names are inserted in Roman Letters.
Moderns.....do.....Italic.....do.

EXPLANATION OF SIGNS.

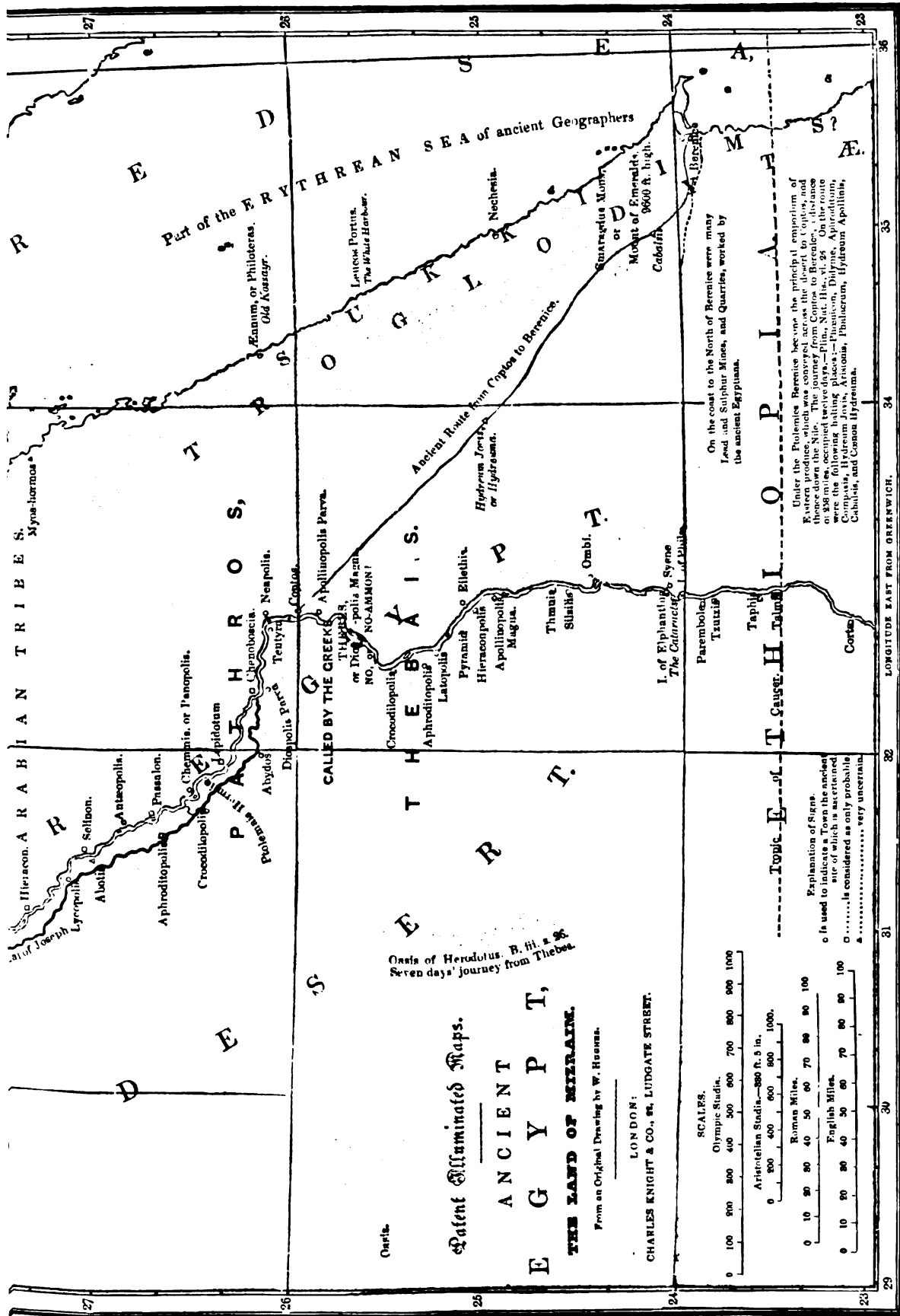
- o is used to indicate a Town the ancient situation of which is ascertained.
-do.....is considered as only probable.
-do.....is very uncertain.





NOTE
The Moabites and Ammonites occupied a considerable extent of territory eastward, the limits of which cannot be determined. The Moabites occupied the country between the Jordan and the Dead Sea, and the Ammonites the country between the Jordan and the Red Sea. The Moabites and Ammonites seem to have been driven from the south into the districts adjacent to the Moabites and Ammonites had, each in part, forsaken for the lands of Beathan and Gila.

LONGITUDE EAST FROM GREENWICH.

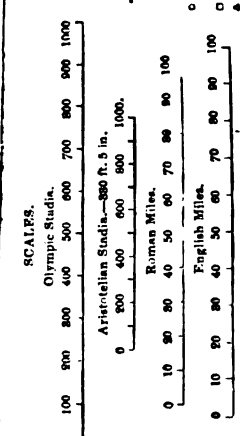


Patent Illuminated Maps.

ANCIENT
EGYPT,
THE LAND OF MIZRAIM.

From an Original Drawing by W. HOSMER.

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Explanation of Signs.

o is used to indicate a Town the ancient site of which is ascertained

o is considered as only probable

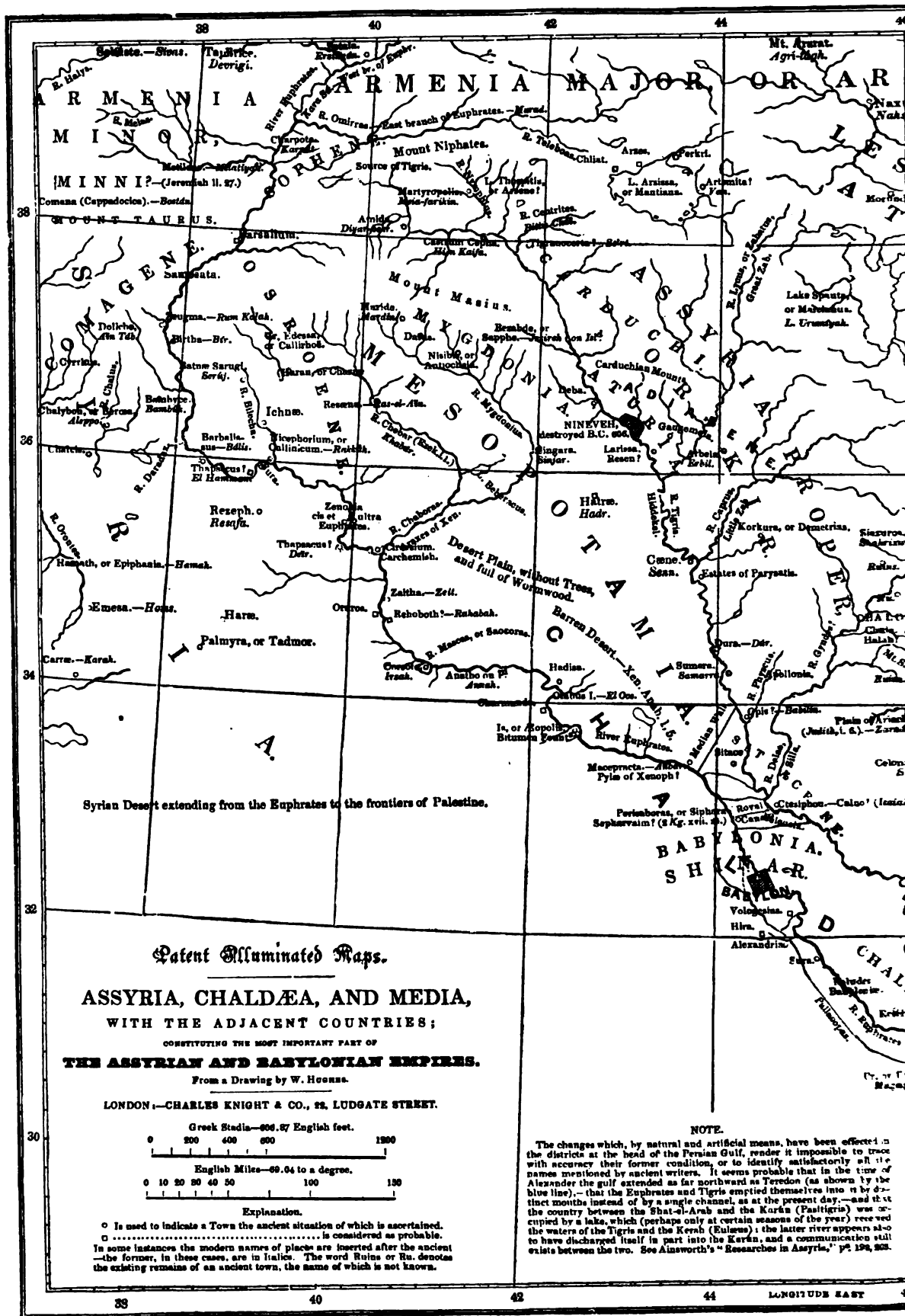
..... very uncertain.

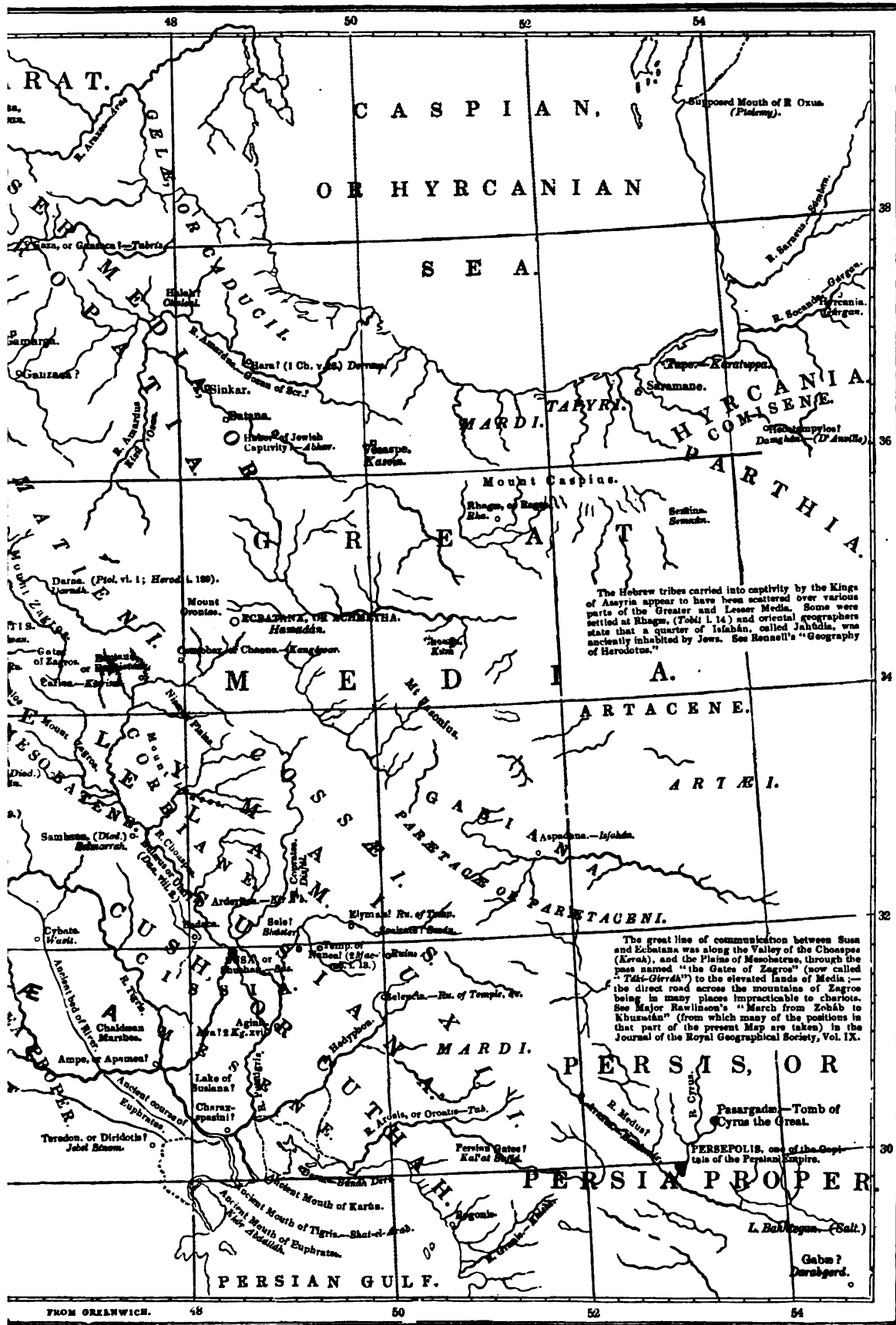
CALL BY THE GREEKS

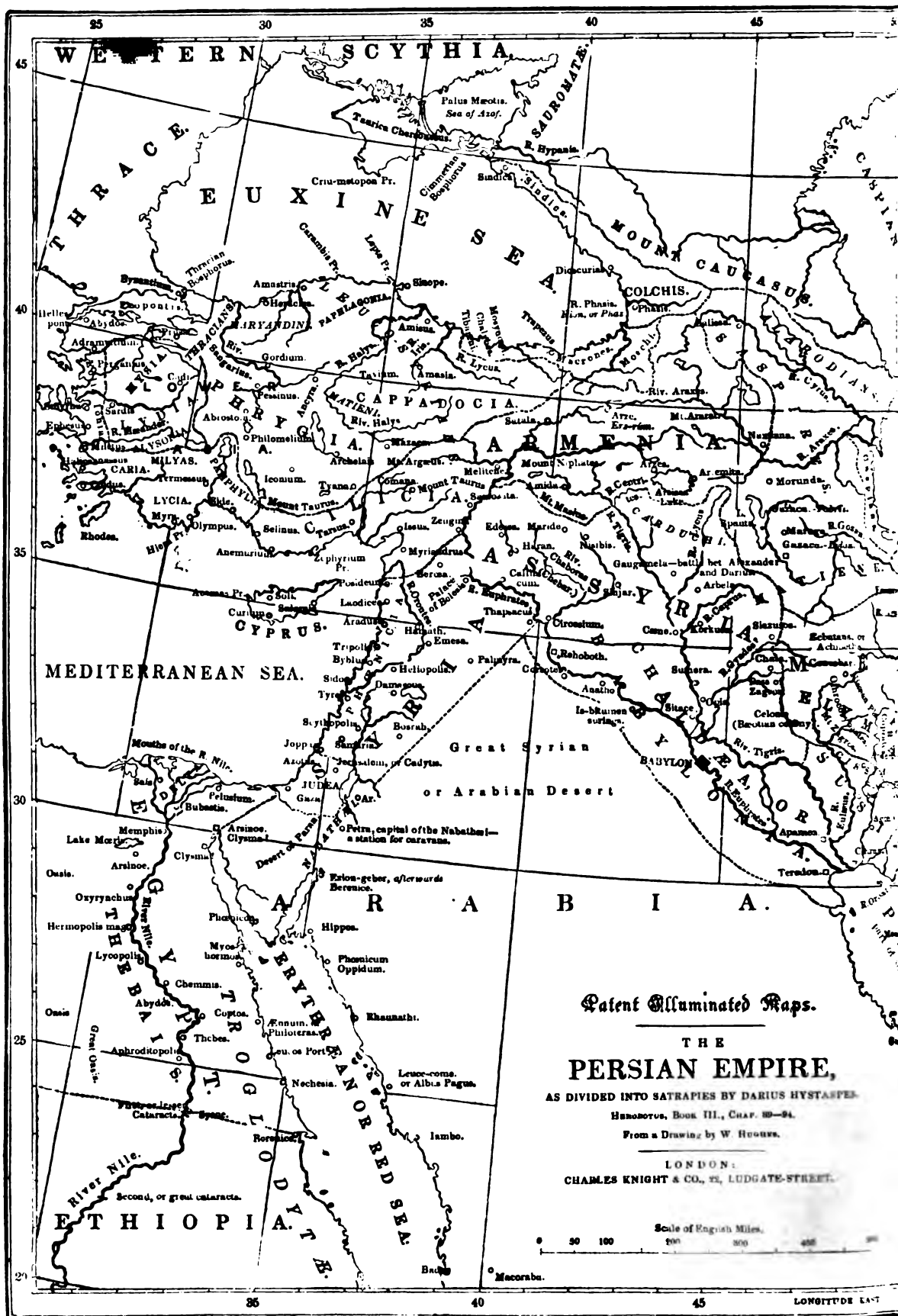
On the coast to the North of Berenice were many Lead and Sulphur Mines, and Quarries, worked by the ancient Egyptians.

Under the Ptolemies Berenice became the principal emporium of Eastern produce, which was conveyed across the desert to the coast, and thence down the Nile to the Mediterranean Sea. From Berenice the distance was 1800 miles to the Nile, and 1000 miles to the Mediterranean. On the route were the following halting places:—Ptolemais, Dabene, Apollodotum, Compasis, Hydrium Javis, Arisoma, Philaeum, Hydrium Apollina, Cabula, and Canos Hydrium.

Oasis of Herodotus. B. iii. c. 26.
Seven days' journey from Thebes.



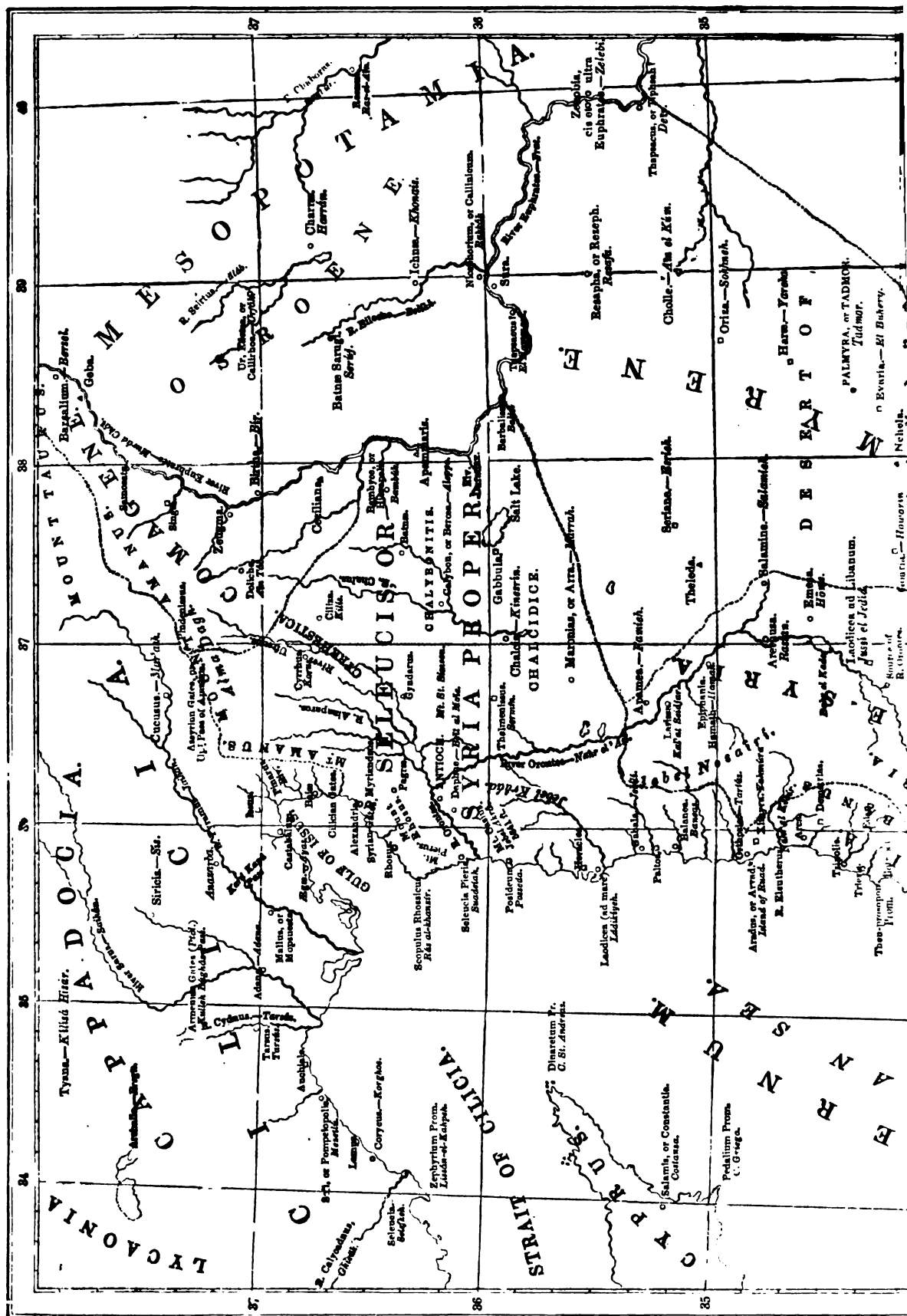


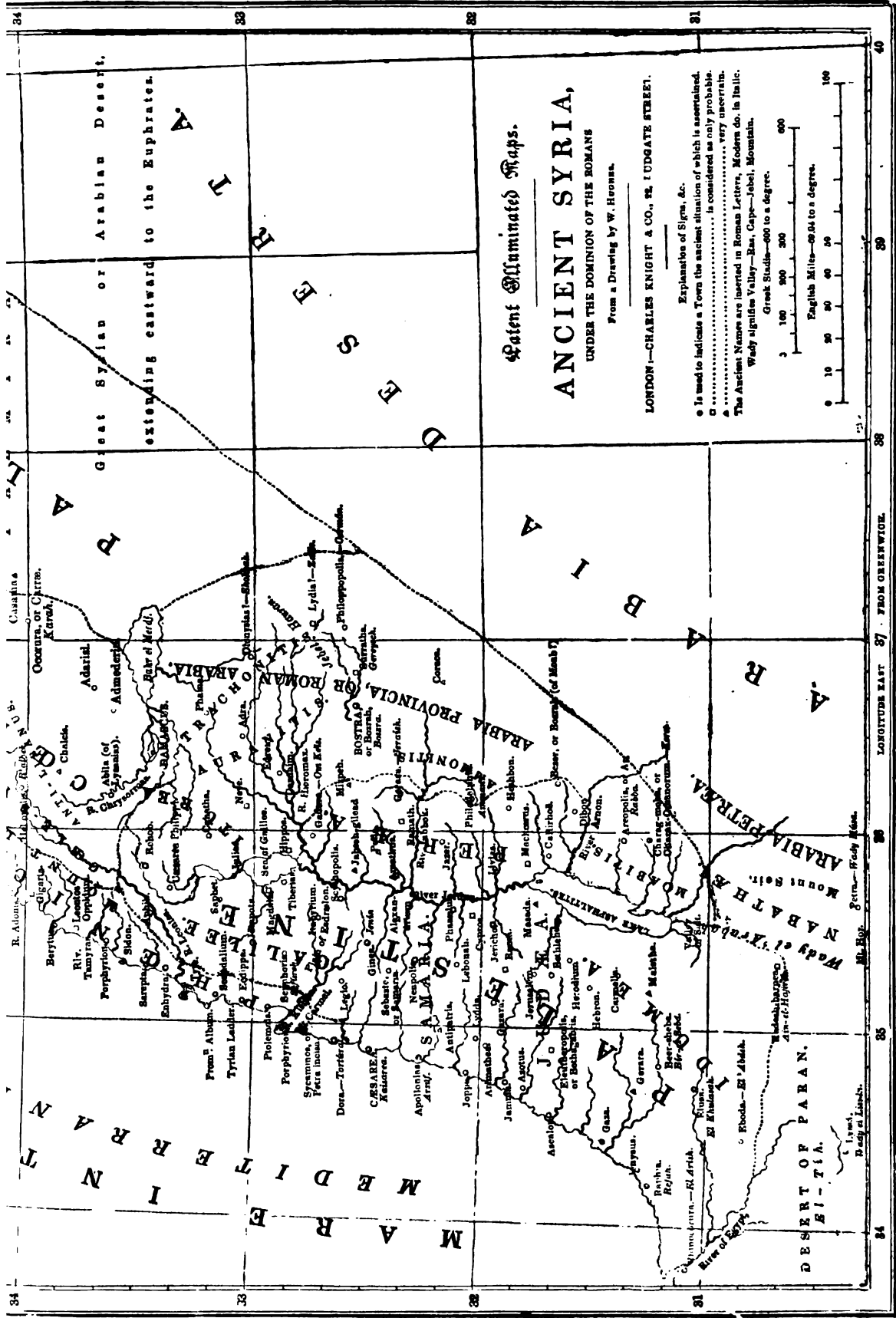




to indicate a Town the ancient situation of which is ascertained.
 no instance the modern names of places are inserted after
 the ancient—the former, in these cases, are in Italic.

RENEWICH.





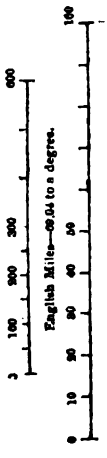
Patent Illuminated Maps.

ANCIENT SYRIA, UNDER THE DOMINION OF THE ROMANS

From a Drawing by W. HOSMER.

LONDON.—CHARLES KNIGHT & CO., 25, LUDGATE STREET.

Explanation of Signs, &c.
● Is used to indicate a Town the ancient situation of which is ascertained.
○ Is used to indicate a Town the ancient situation of which is only probable.
▲ Is used to indicate a Town the ancient situation of which is very uncertain.
The Ancient Names are inserted in Roman Letters, Modern do. in Italic.
Wady signifies Valley—Eas, Cape—Jebel, Mountain.
Greek Stadia—600 to a degree.
English Miles—69.25 to a degree.

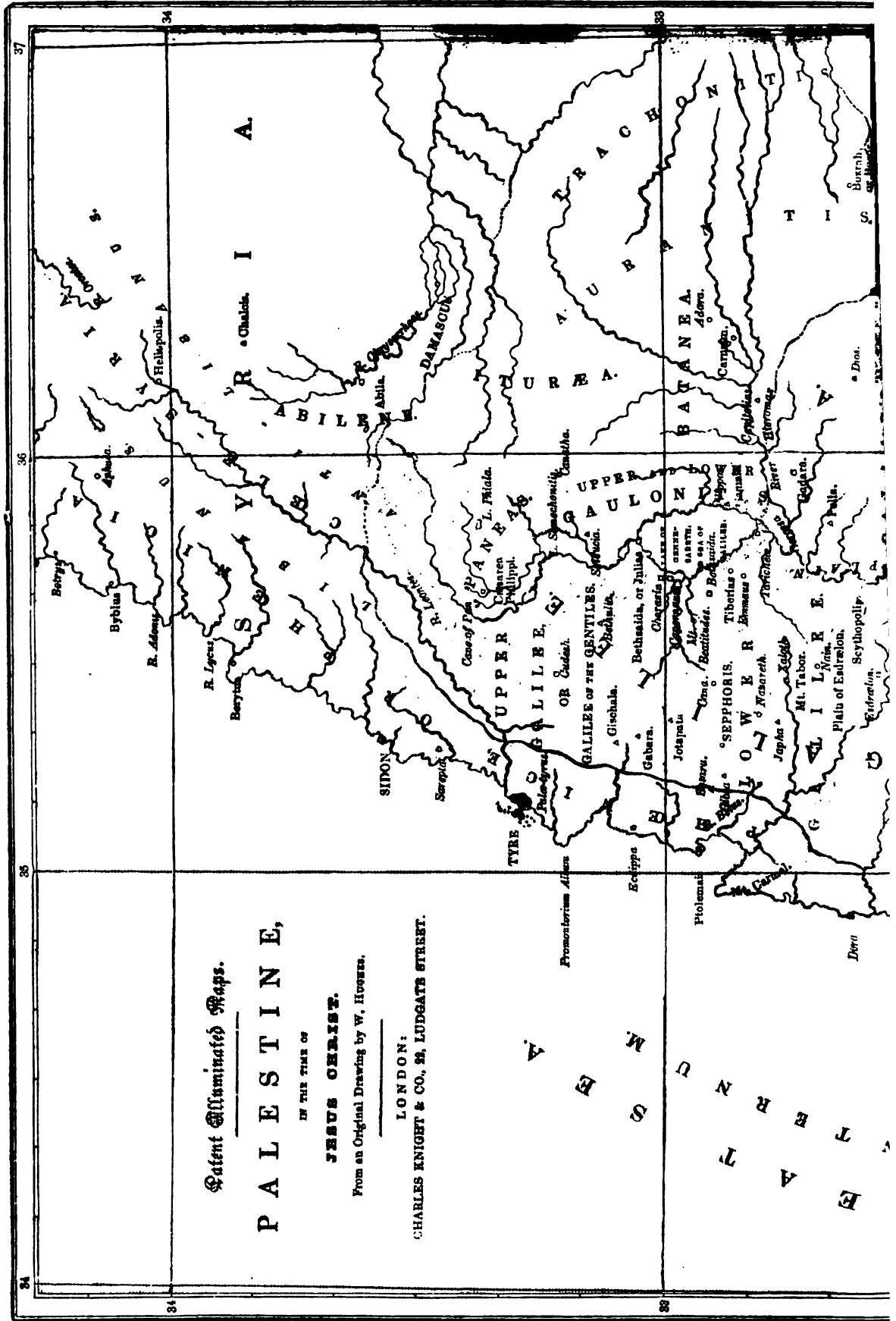


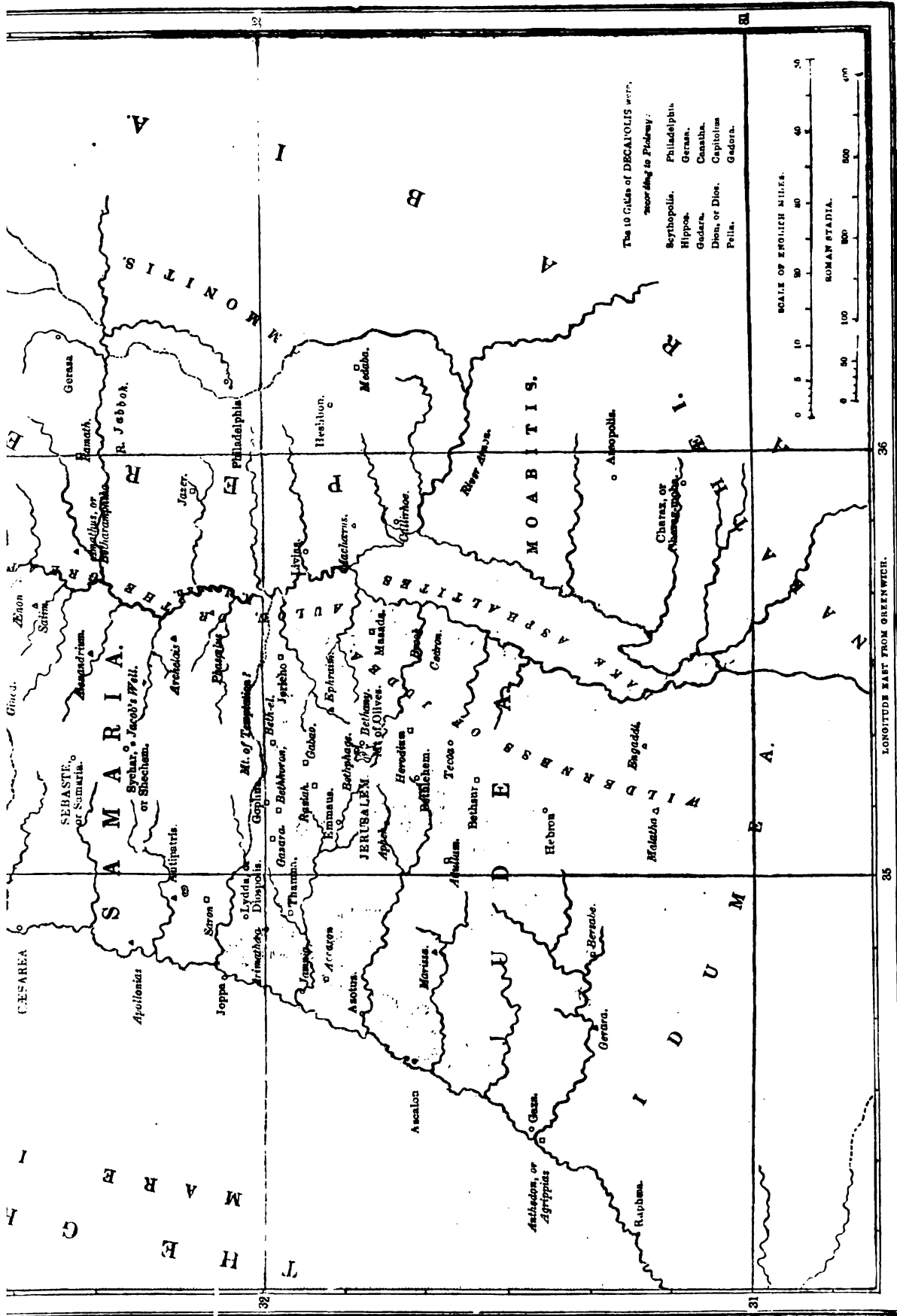
P A L E S T I N E,

THESE OBLIGES.

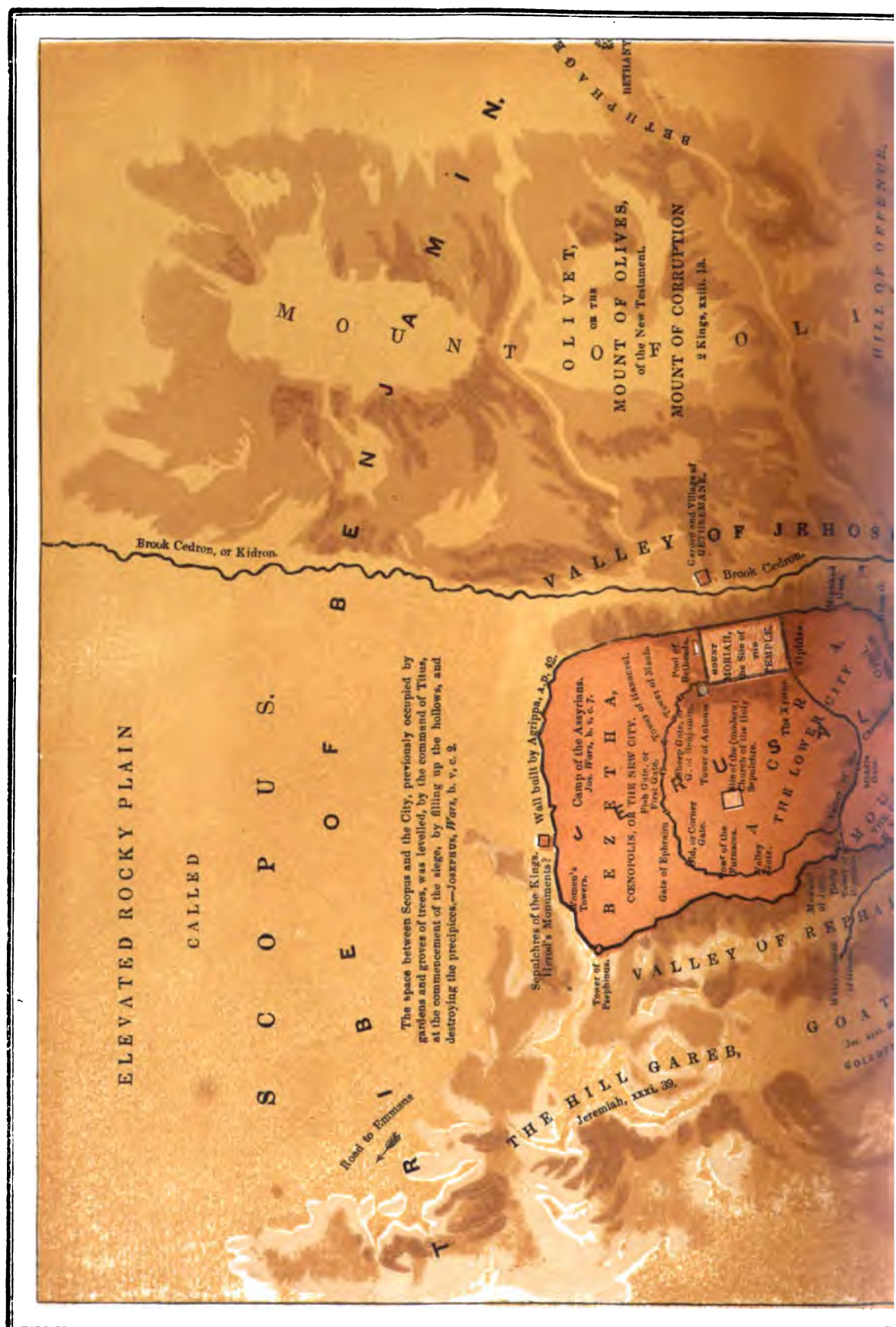
From an Original Drawing by W. HUGHES.

CHARLES KNIGHT & CO., 22, LUDGATE STREET.









ELEVATED ROCKY PLAIN

CALLED

SCOPUS

OF

The space between Scopus and the City, previously occupied by gardens and groves of trees, was levelled, by the command of Titus, at the commencement of the siege, by filling up the hollows, and destroying the precipices.—*Josephus, Wars, b. v, c. 2.*

THE HILL GAREB,
Jeremiah, lxxl. 39.

SEPARATES THE CITY FROM THE VALLEY OF JERUSALEM

WALL BUILT BY AGRIPPA, A.D. 40

CAMP OF THE ASSYRIANS,
Joe. Wars, b. v, c. 2.

CENOPOLIS, OR THE NEW CITY, A TEMPLE.

First Gate, or Fish Gate, 400 paces N. of the Temple.

Gate of Ephraim

Gate of Simeon

Gate of Benjamin

Gate of Judah

Gate of the Temple

Gate of the City

Gate of the Valley

Gate of the Hill

Gate of the Temple

more erected by Solomon, 1 Kgs xl. 7. 2 Kgs xlv. 13.

Pool of Talim, 8 1/2 ft. x 2 1/2 ft. x 1 1/2 ft. deep, in which an Aqueduct conveyed water to the Gory, and emptied as usual into the Pool of Shims, whence it was sometimes called by the name of the Gory. — 8th, iii. 13, &c.

HILL
OF
EVIL COUNCIL,

Head to Beth-lehem -

Patent Illuminated Maps.

ANCIENT
JERUSALEM,

SURROUNDING DISTRICT.

Printed on Original Drawing by W. H. HANNA.

LONDON:

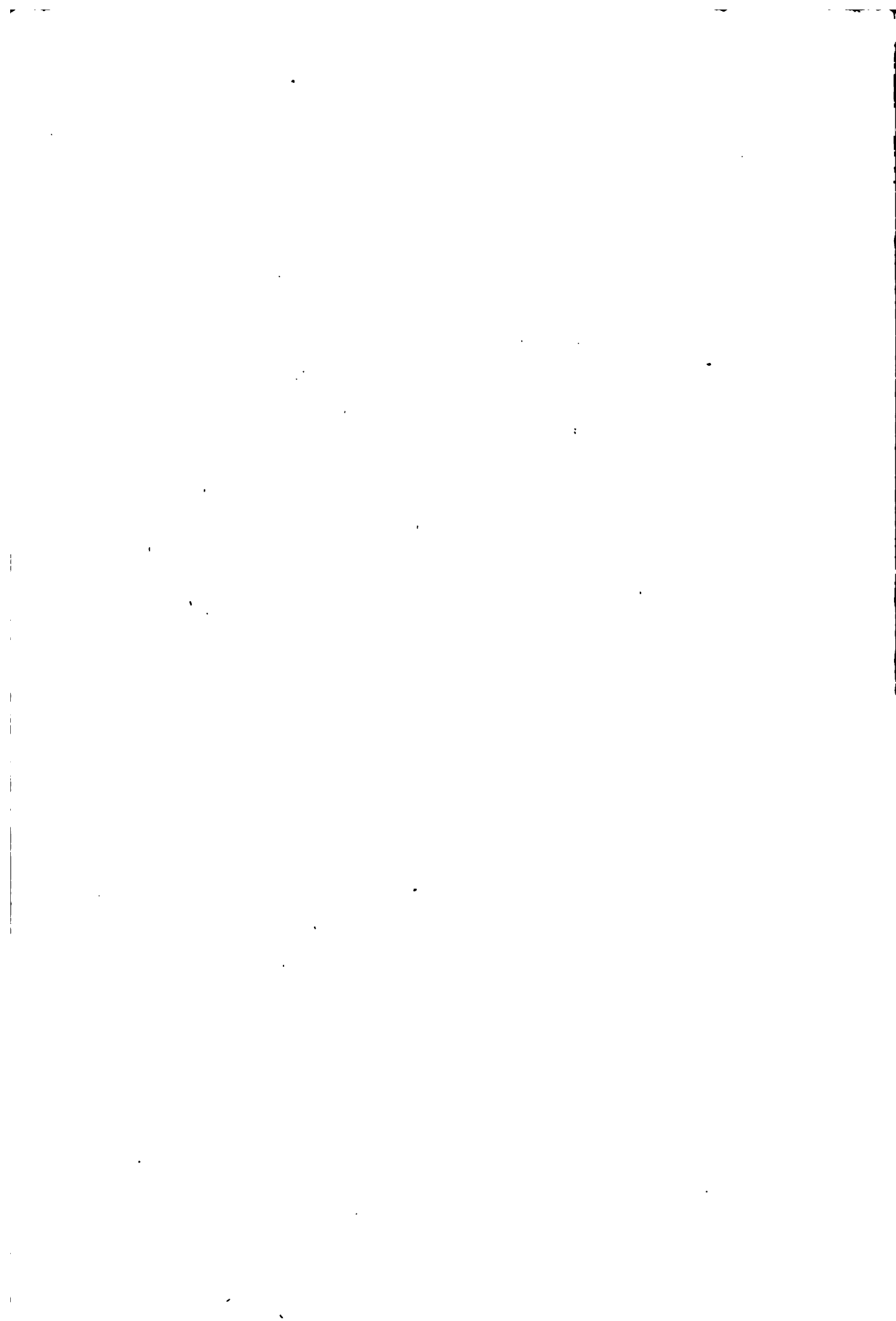
CHARLES KNIGHT & CO., 22, LUDGATE STREET

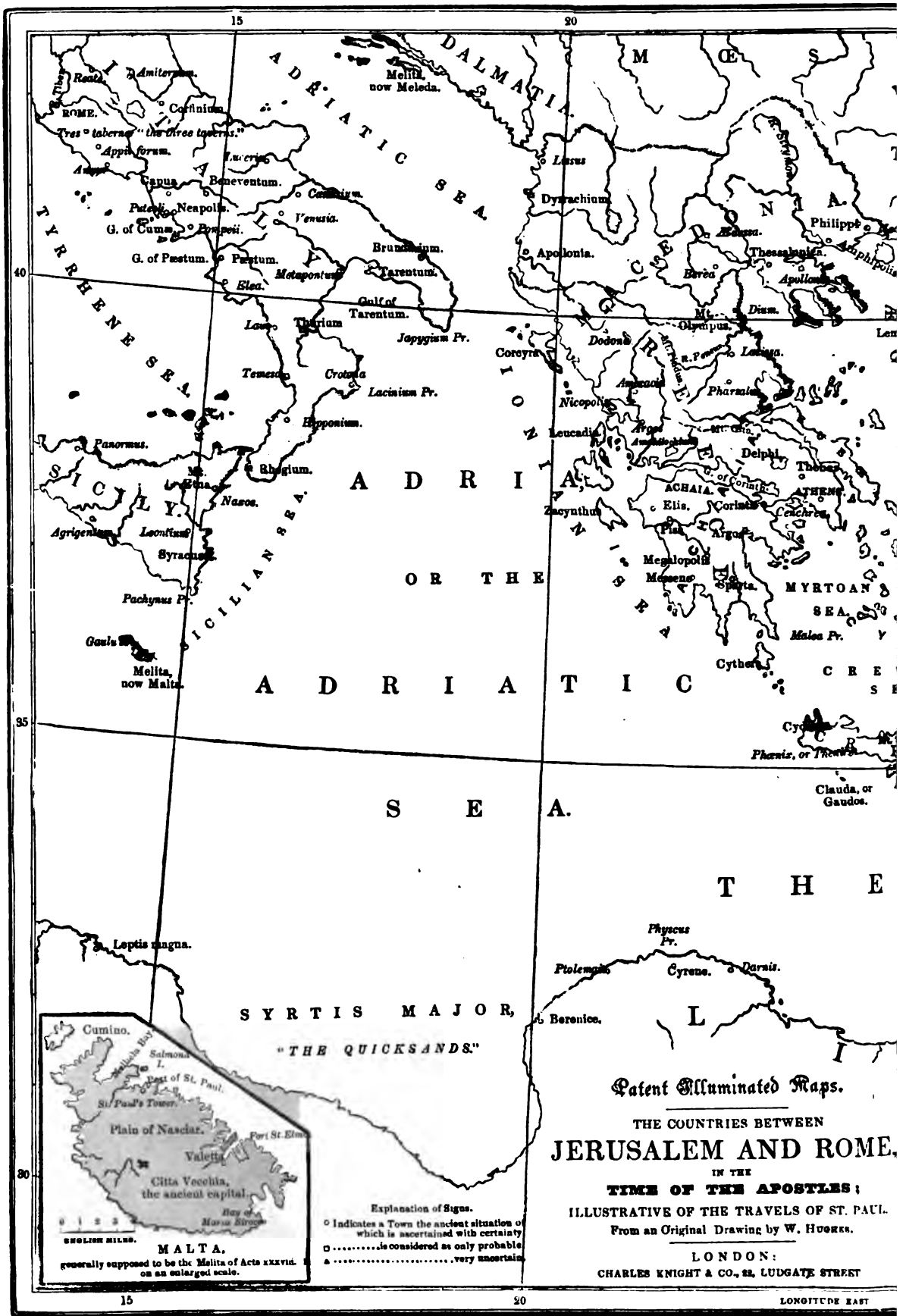
The walls of **FERIZAKUM**, as rebuilt by Nuhemah, included only the title of Zion, Akra, and Mervat; the city gradually became extended by the addition of Peshba, the wall round which was built by Agrippa, the grandson of Herod the Great, A.D. 46. In the wall round Zion there were 60 towers, amongst which were those of Hippicus, Phasaelus, and Mariamne, erected by Herod. But which included Akra had 40—and that round Peshba, 80. *Jerusalem, Part*, book v, chap. 2.

The upper city seems to have contained most of the public buildings, as the Armoury and Prison (Neh. ii. 12, 25), Herod's Palace (Gen. Wars, b. i. c. 10), and the Royal and Pontifical residences in general (*ibid.*, b. ii. c. 17). The markets for Timber, Wool, Cloth, &c., were in the lower city (*ibid.*, b. i. c. 19, and b. ii. c. 17). The surrounding country was, at the time of Christ, cultivated and laid out in gardens and groves of figs, olive, and palm trees. These were all cut down by the Romans in the progress of the siege, and the city soon and totally desolated, c. 70.

The Church of the Holy Sepulchre within modern Jerusalem, less, for more than fifteen centuries, been considered to comprehend within its walls the site of Calvary, and the sepulchre in which the body of Christ was laid. As, however, the Gospel narrative implies that the place was without the City, which is expressly stated in Heb. xiii. 12. It seems probable that the knowledge of their true position has been lost. On this subject, Testorial Bible, Heb. xiii.—Note.













Patent Illuminated Maps.

THE ROMAN EMPIRE,

IN THE FIRST CENTURY OF
THE CHRISTIAN ERA.

From a Drawing by W. HUGHES.

LONDON:
CHARLES KNIGHT & CO. LUDGATE-STREET.

FROM GREENWICH.

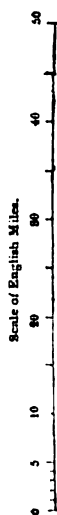
Patent Illuminated Maps.

MODERN PALESTINE,

WITH THE
ADJACENT PART OF SYRIA.

From a Drawing by W. HOSMER.

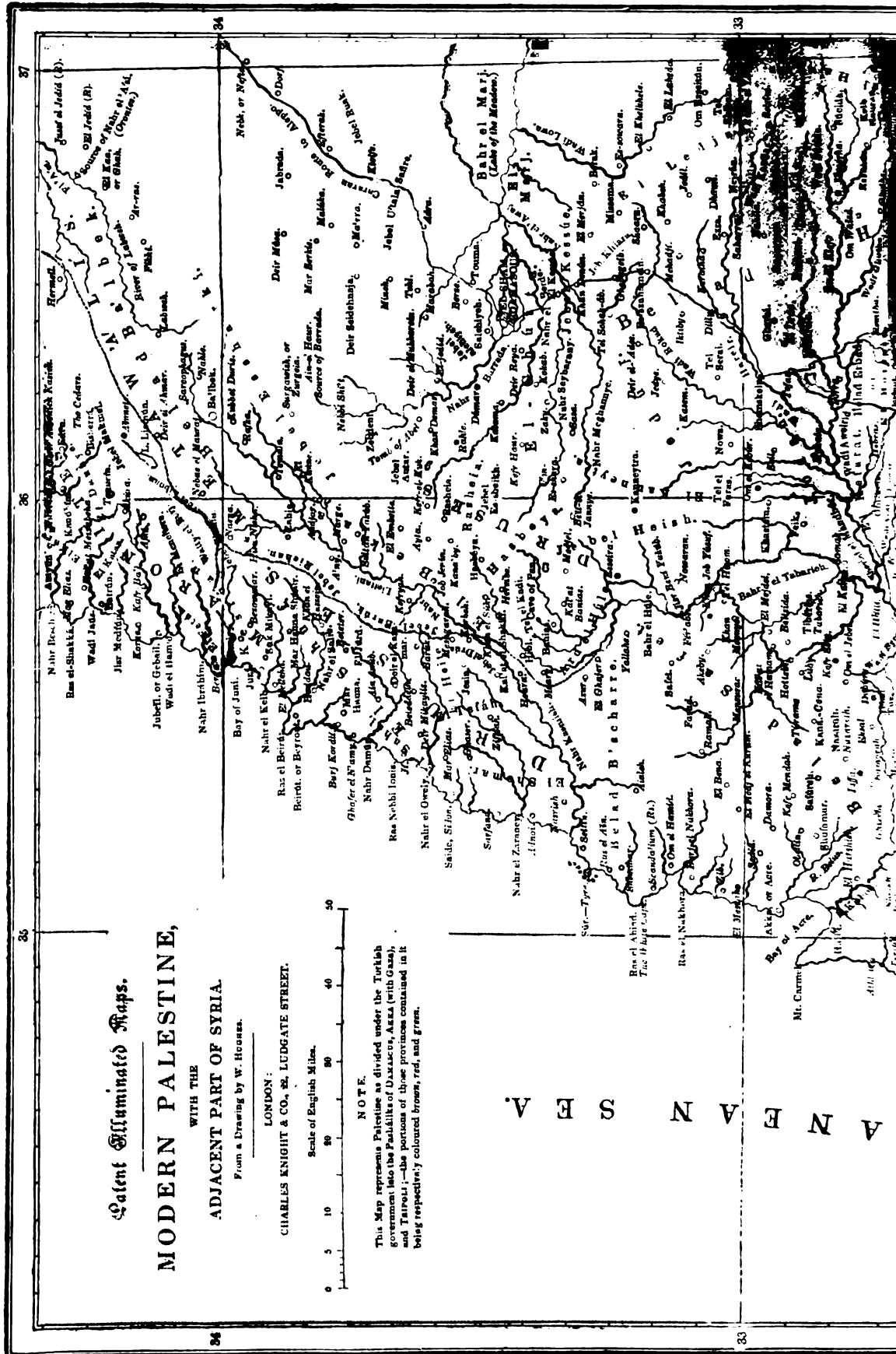
LONDON:
CHARLES KNIGHT & CO., 22, LUDGATE STREET.

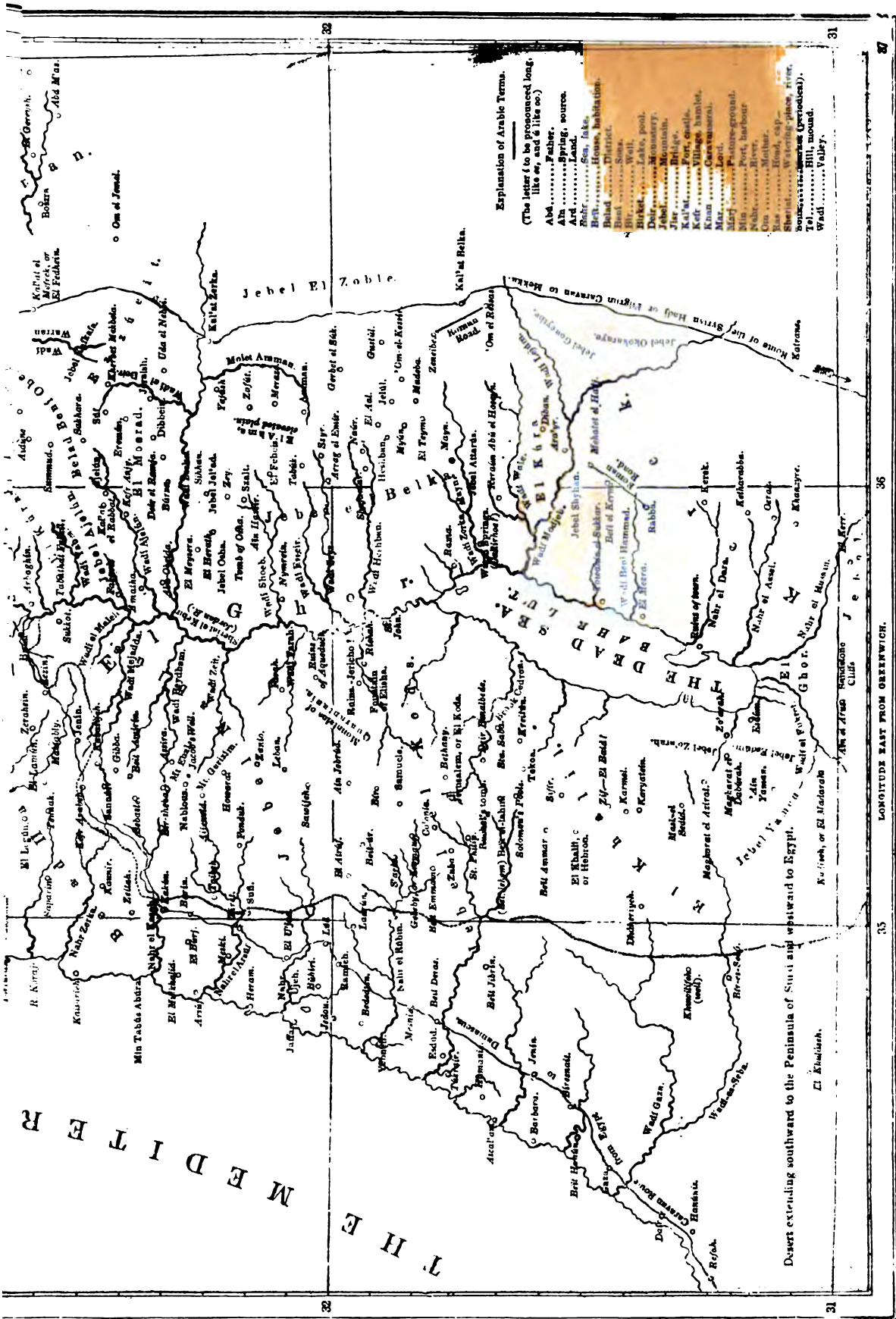


NOTE.

This Map represents Palestine as divided under the Turkish government into the Pashaliks of DAMASCUS, ALEX (with Gaza), and TYRUS;—the portions of these provinces contained in it being respectively coloured brown, red, and green.

A N E A S I A





Explanation of Arabic Terms.

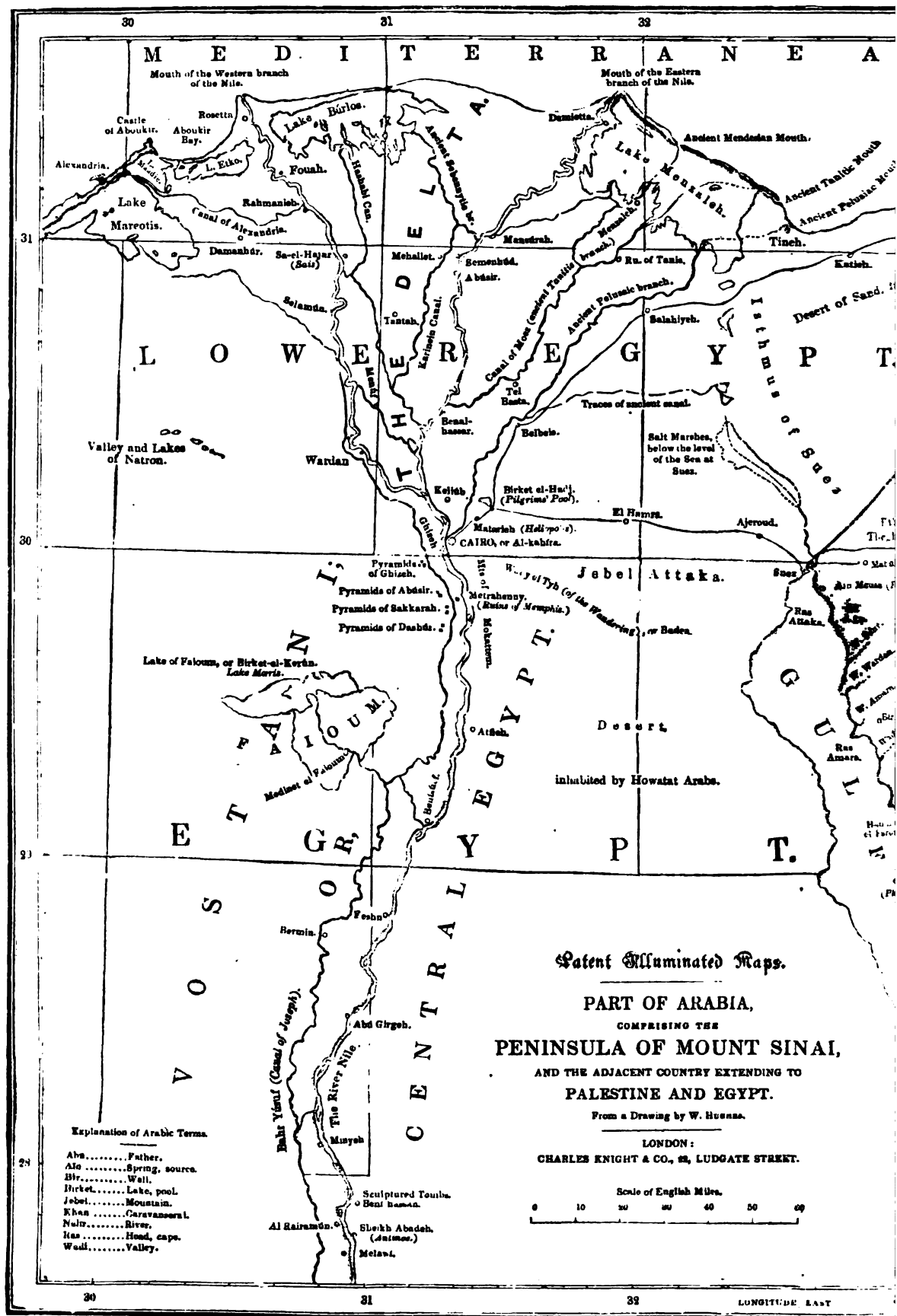
(The letter t to be pronounced long, like a, but a little less.)

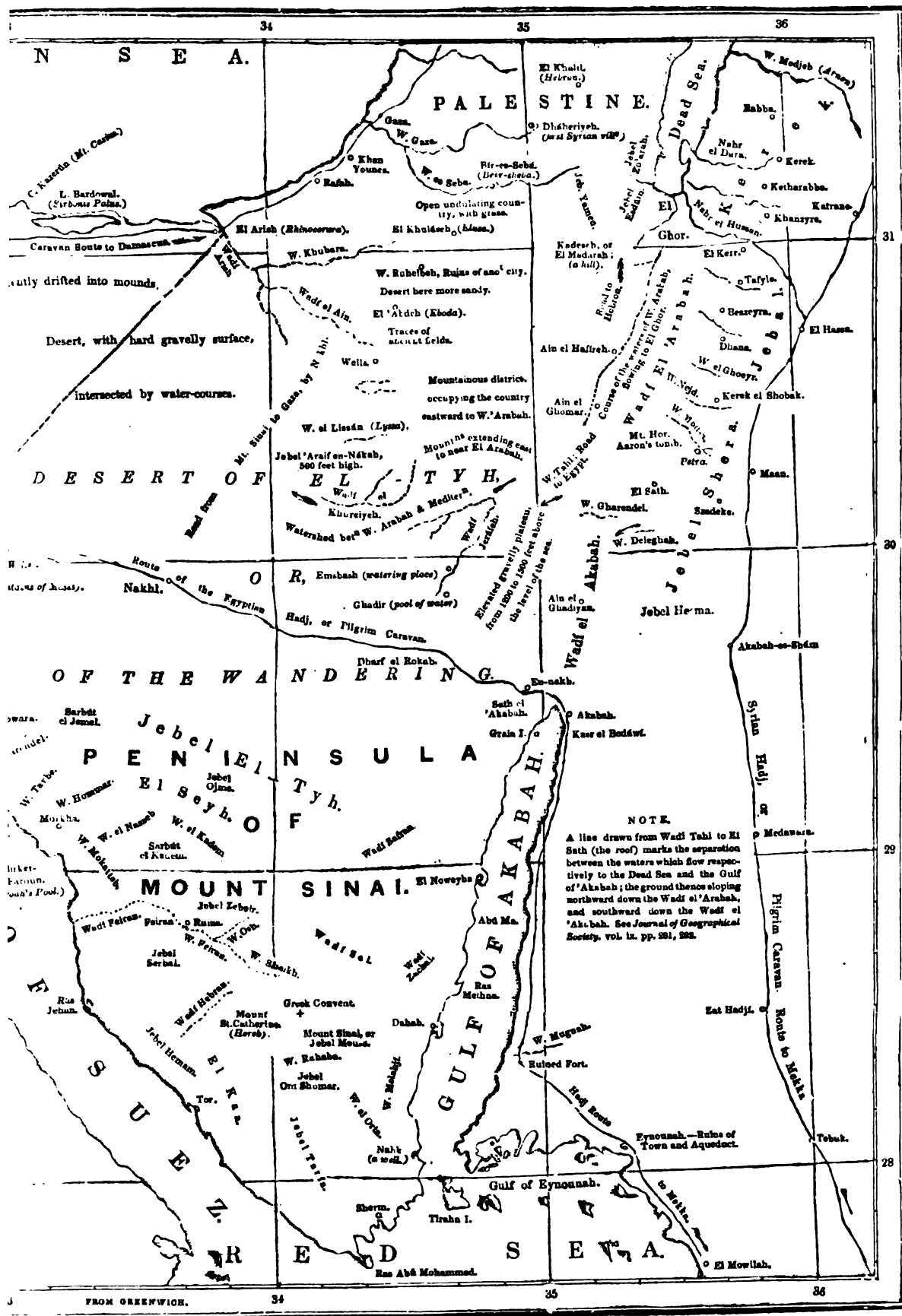
- Abd. Father.
- Ad. Spring, source.
- Al. Mountain.
- Al. River.
- Al. House, habitation.
- Al. District.
- Al. Well.
- Al. Lake, pool.
- Al. Monastery.
- Al. Mountain.
- Al. Bridge.
- Al. Fort, castle.
- Al. Village, hamlet.
- Al. Caravan.
- Al. Desert, waste.
- Al. River.
- Al. Road, cap.
- Al. Waiting-place, river.
- Al. Hill, mound.
- Al. Valley.

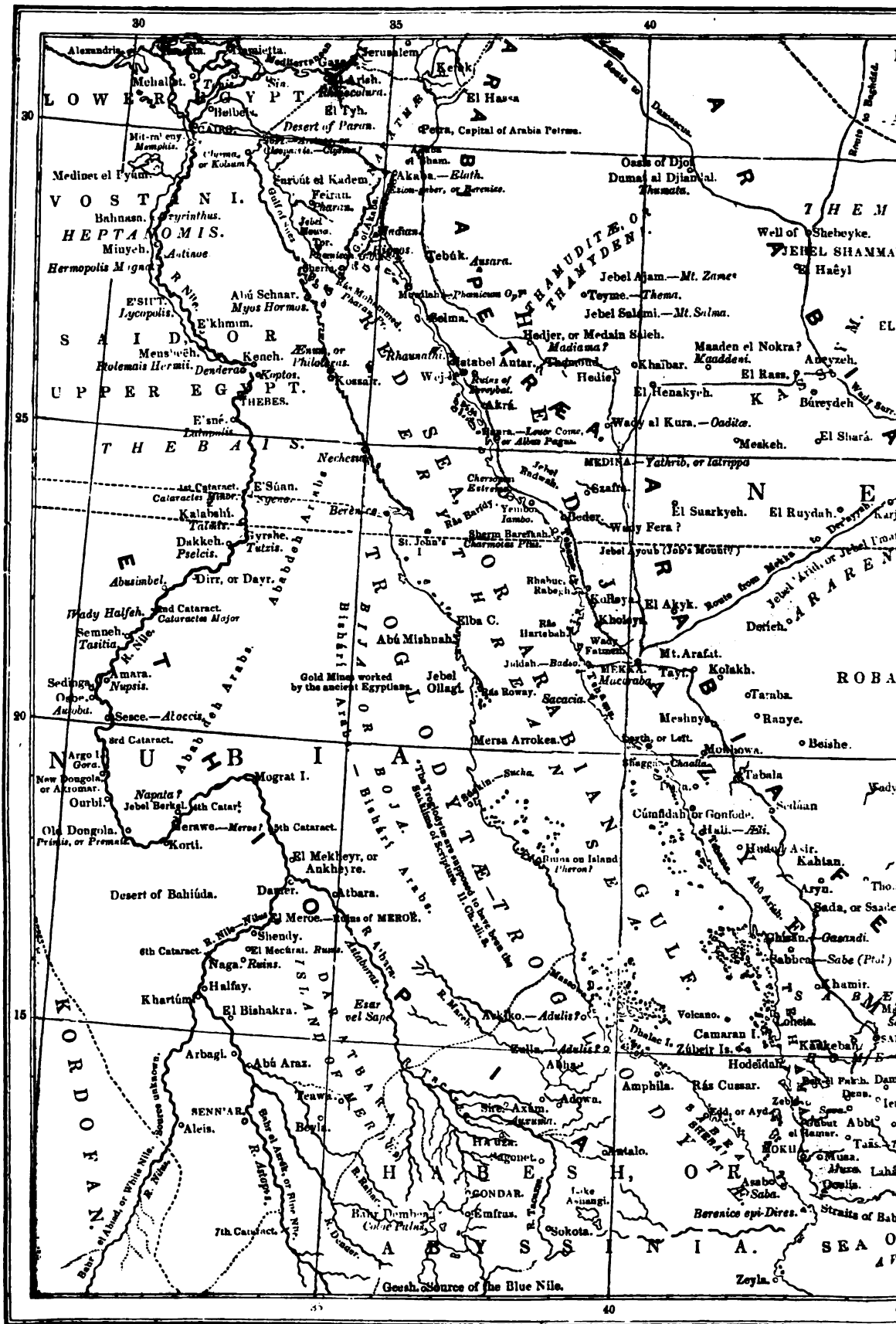
Desert extending southward to the Peninsula of Sinai and westward to Egypt.

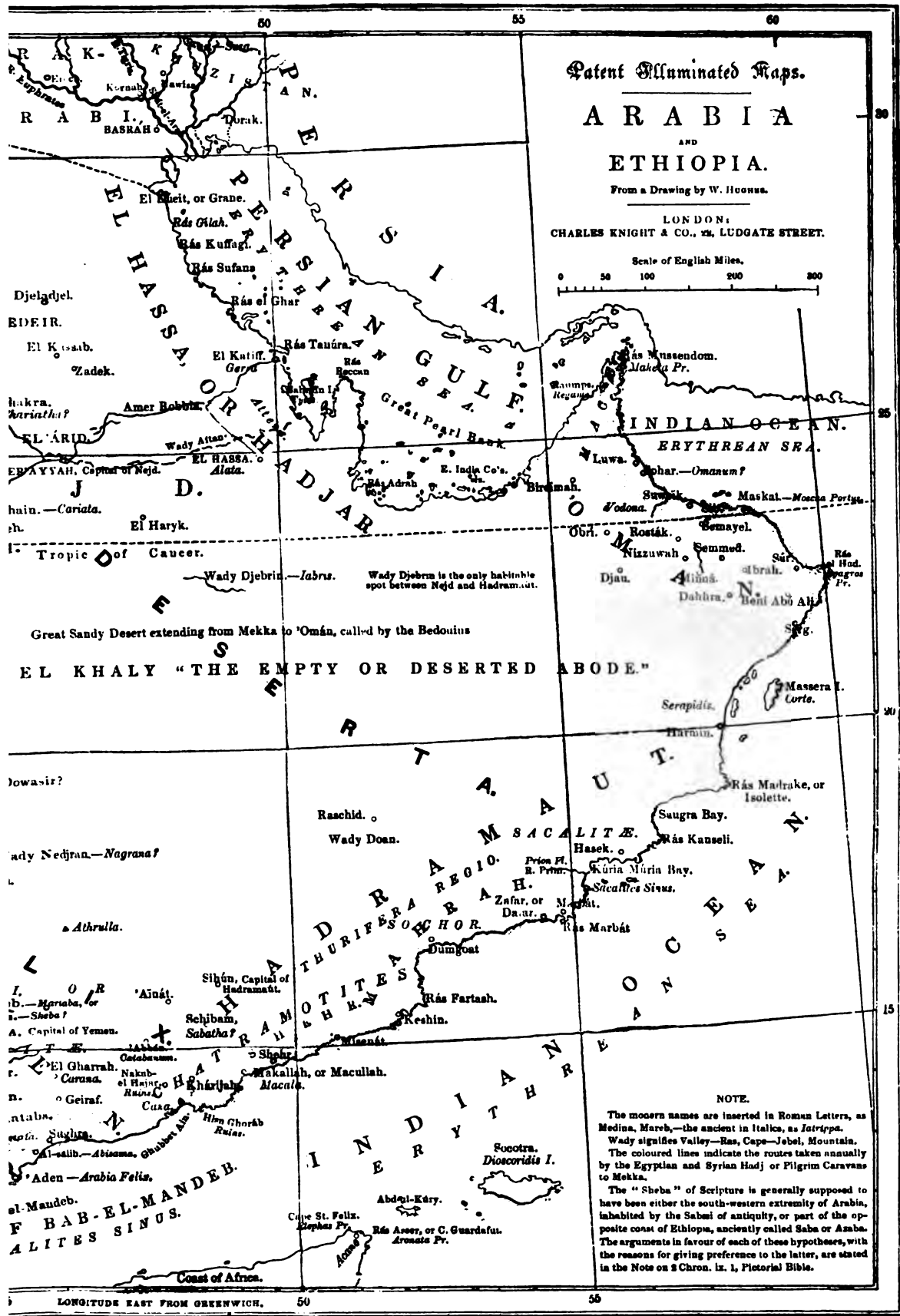
LONGITUDE EAST FROM GREENWICH.



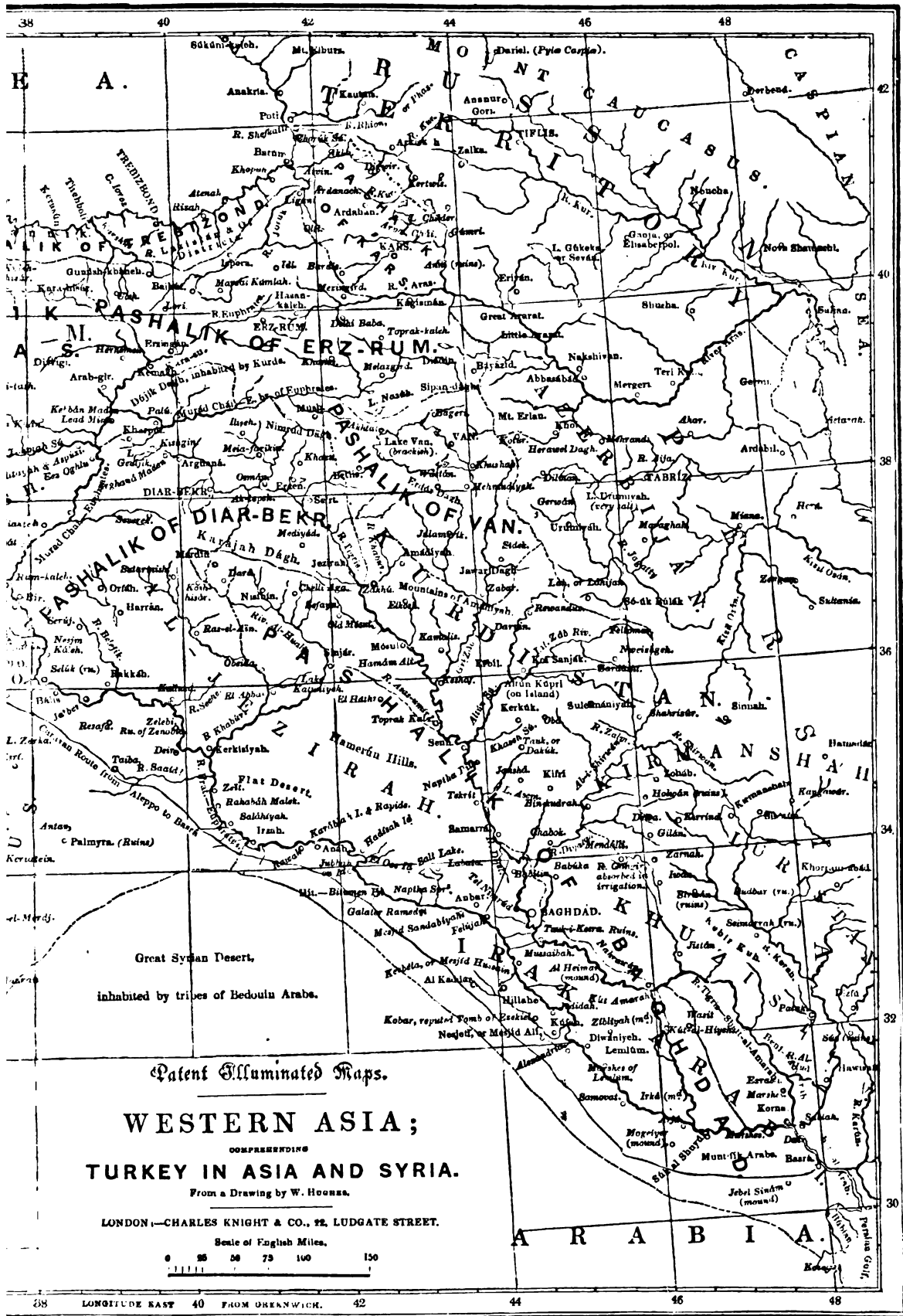


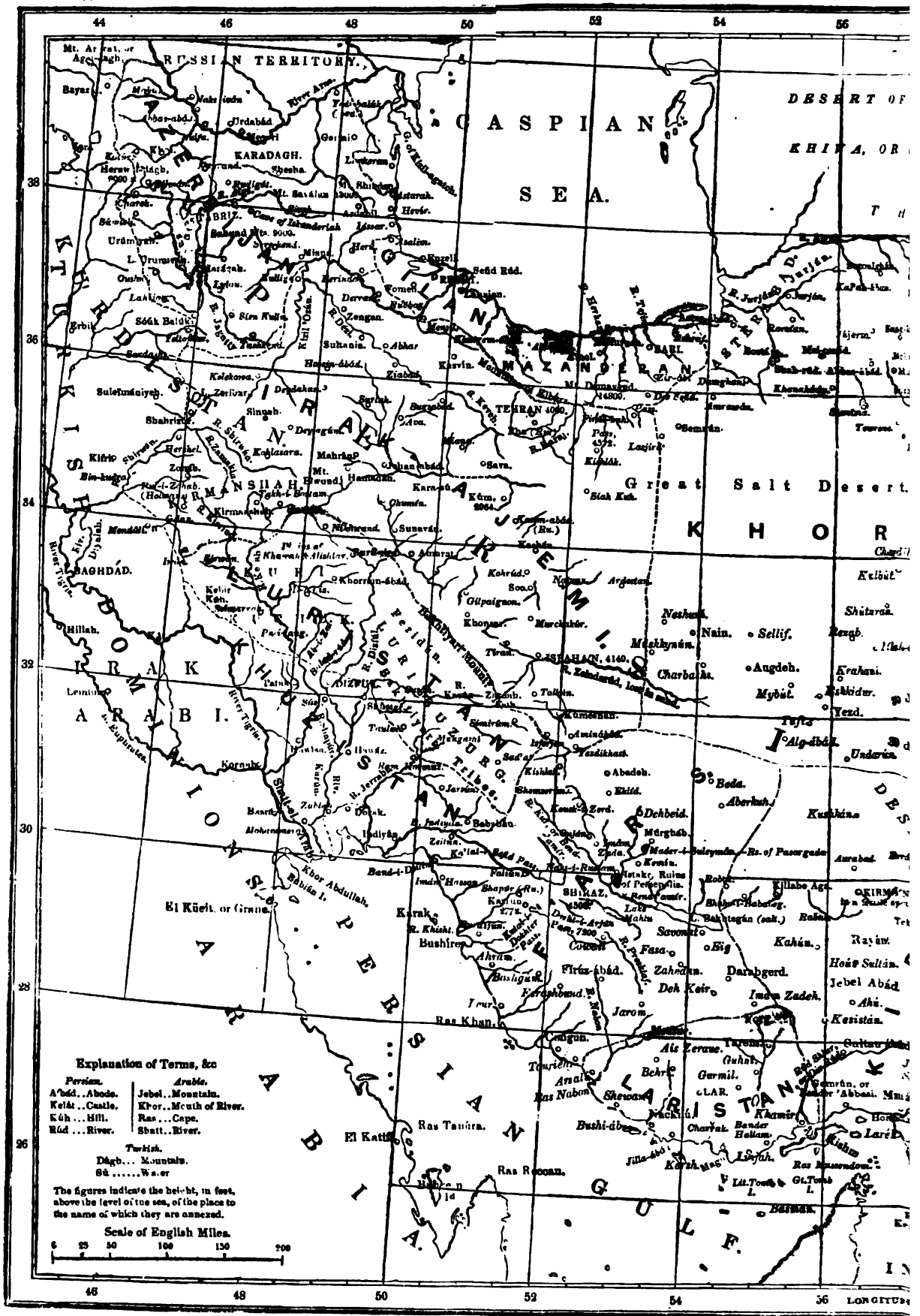








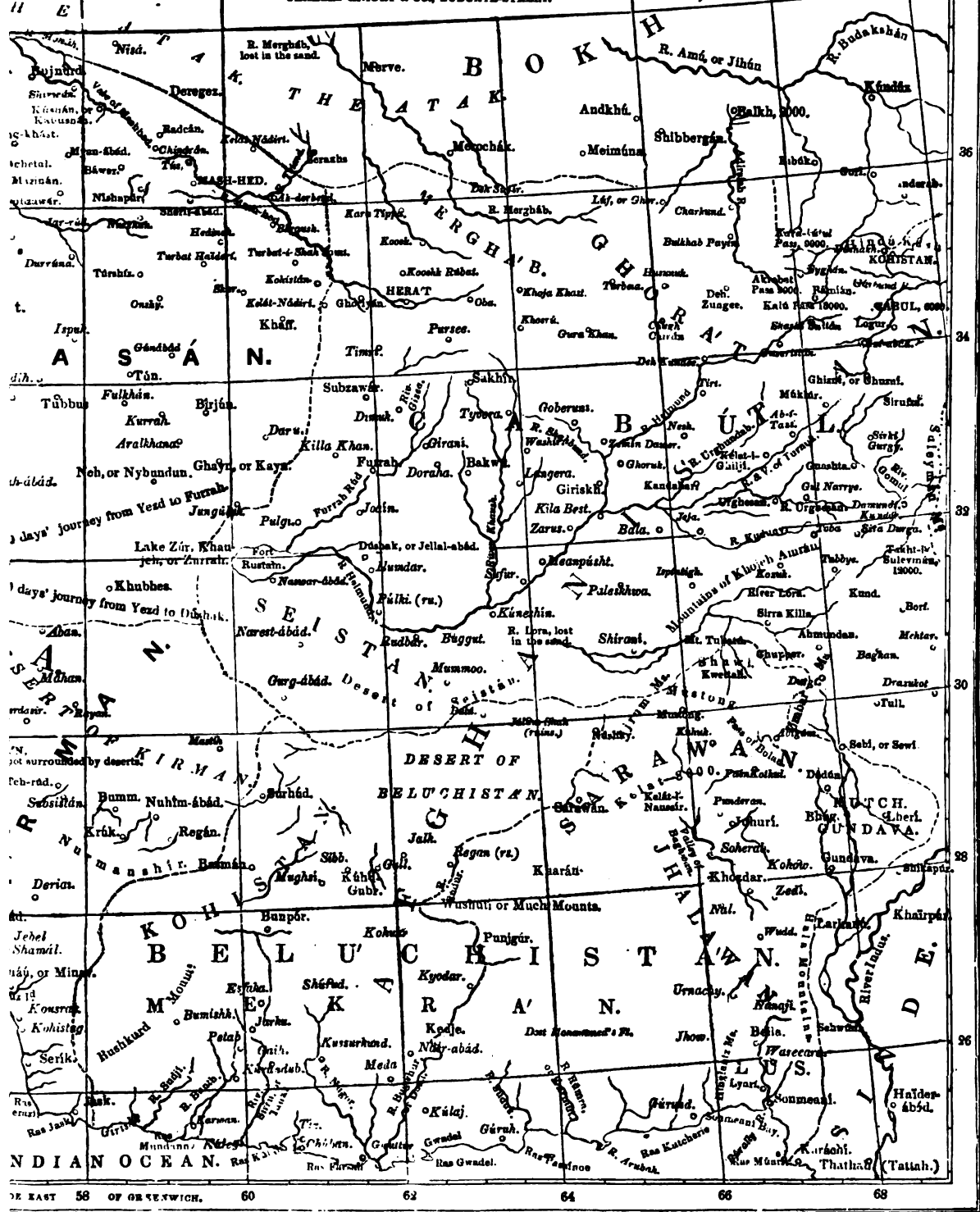




F K H A R E S M,
K A R A - K U M.

From a Drawing by W. HUGHES.

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